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NATURE'S SECRETS,

BY

J. H. RUTTLEY, M. D.

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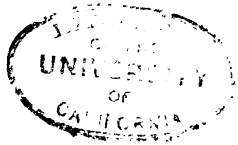
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OF

J. H. RUTTLEY, M. D.

NATURE'S SECRETS

AND

The Secrets of Woman Revealed;

OR,

HOW TO BE BORN

AND

HOW TO LIVE.

OBEY THE TEACHINGS OF THIS BOOK, AND YOU MAY LEARN TO LIVE A HUNDRED YEARS WITHOUT THE AID OF DOCTORS, LAWYERS OR CLERGYMEN.

BY J. H. RUTTLEY, M. D.

VOL. I.

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PREFACE.

The market is flooded with books which purport to treat upon the various topics included in the title which I have given to this work, and yet there is no one of them that meets the public demand. Two motives seem to have influenced the authors and publishers, namely: — 1. A desire to make money by the sale of the books; 2. A desire to advertise certain quack nostrums. Many of these works are the merest trash, crowded with indecent language, apparently for no other purpose than to attract the ignorant and vulgar. All of them cater more or less to the popular prejudices, seeking to curry favor with the influential classes. In view of these, and many other considerations, I have been induced to undertake the task of the present publication.

In the present day, it seems to me that "the three learned professions," as they are called, are contributing more than all things beside to the perpetuation of the errors and superstitions of the dark ages. A mystery is made of everything, so that the common people shall not understand, and whoever can employ the highest sounding terms, or quote most fluently from the dead languages, is accepted as an oracle of wisdom. Thus, error is popularized and transmitted to future generations.

The people themselves have long been aware that they are being doctored to death, yet they do not comprehend a tenth part of the misery that is being entailed upon them by the administration of poisonous drugs. Nor can any one, save an educated physician, even approximate to a knowledge of the dreadful sufferings and cruel murders that are daily inflicted. A realization of these things have prompted me to take up my pen in behalf of the common people, and the reader has now before him the first installment of what I have undertaken.

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When I commenced this work my first thought was to abridge so as to include all within the compass of the present volume; but a very little reflection assured me that this could not be done without greatly impairing the benefits which I was anxious to confer upon mankind, and then I decided that if my life was spared other volumes should follow as I could spare the time for their preparation. Still, something will depend upon the demand for the first volume. If the people stand by me I will not only fight their battle for them, but will teach them how they may secure life and health without employing doctors, and what is far more important, how beautiful, moral and intellectual children may be born to them, in place of the sickly unfortunates which everywhere meet the gaze.

The second volume will begin where this one leaves off, continuing to tear down the errors of the popular systems of medical practice, and giving instead the *vis medicatrix naturea*, so that the mother may take proper care of herself during gestation; and when the child shall have been born, then full directions as to the care of both it and the mother. If permitted, I shall follow the child through all the stages and epochs of life, including diet, clothing, bathing, exercise, employment, study and education, courtship for both sexes, and finally marriage, the greatest event of life. In the meantime let the reader study the present volume and accept for his and her best prosperity the kind regards of the

AUTHOR.

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NATURE'S SECRETS

AND THE

SECRETS OF WOMAN REVEALED;

OR

How to be Born and How to Live.

CHAPTER I.

EVOLUTION: ITS RELATION TO SPIRIT FORCE.

Science is a knowledge of facts and forces; Art is the exercise of intellectual and physical power in the control of these forces for the benefit of mankind. Between the organic and inorganic there is no such gulf as men have in the past ages thought. From crystal to protoplasm, the way seems long and impassable by the laws of chemistry as formerly understood, or indeed, even to-day. But the flinty crystal has come through the geologic ages, from silic acid diffused through water, colloidal or dynamical condition of the atoms which the crystal holds at rest; and between that crystal and the simplest form of organic matter. Nature could show you many colloidal states, many compounds formed and forming, many activities, an unrest of the atoms, a discontent with death, a struggling upward in search of life.

These ever varying phenomena, the passage of a colloid

into a protoplasm, or the genesis of an animalculæ from the decaying atoms of a leaf or muscle, to a bioplasm, give the lie to Atheism and proclaim a spirit of Infinite Intelligence which Christians are agreed in calling *God.* Moral philosophy teaches that *force* is *spirit in motion.* What is that spirit? Is it an aggregation of spirit from mortal life? By no means, else it would be finite, whereas this spirit which pervades the entire universe must be infinite. Alexander Pope was inspired with a most sublime comprehension of this spirit when he exclaimed:

> "See, through this air, this ocean, and this earth,
> All matter quick, and bursting into birth."

Again, while describing the manifestations of this infinite spirit, he says:

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

The nimble fingers of the sunbeam have stirred up all the reservoirs of Force, from the coal in the rock to the brain in mankind. The most complicated organ known to Science is the thinking Brain. From the moment we wake in the morning until sleep closes our eyes at night, it is in constant activity, and we cannot keep from thinking even if we would. The Brain is the great volume of nervous tissue that is lodged within the skull; it is the largest and most complete of the nervous centres; its maximum weight in the adult male is five pounds, and in the female four and a half pounds; but the loss of weight in the female is more than compensated in the fineness of the texture, etc. Within the skull the brain is enveloped by certain membranes which at once protect it from friction, and furnish it with a supply of nutrient vessels, the one called the *araehonid* or "spider's web," the *dura*

mater and the *pia mater*, or "the tough and delicate coverings."

The supply of blood sent to the brain is very liberal, amounting to one-fifth of all that the entire body possesses. The brain of man is heavier than that of any other animal, except the elephant and whale. For the formation and perfection of that greatest of all wonders, we find more than seven hundred combinations of the atiomes that lie dead in air, and water, and rock, are wrought into this living dome of power. What hand snatched the atoms from air and rock and wrought them into brains? It was the sunbeam. Every element in the living frame has first been taken by the plant from the air, the water and the soil, each element passing through a transformation in the leaf, guided by the spirit of infinite intelligence. Man is so constituted that he hungers for the plant, and having eaten it, another transformation occurs, assimilating the elements to their changed conditions, and though raised to higher estate, still required to act and to carry on the war against statics.

The gray nerve matter of my brain is the laboratory in which the thought is evolved which I am now putting on paper for this Book A leaf was the laboratory in which the atoms, that compose my brain, were won from the lifeless elements and fitted for the uses of thought. What forces wrought in the leaf? It was the sunbeam. Some rays of the sunbeam are chemical; we employ them in Photography; they fall on the compounds of silver on the plate and decompose them; they fall on the green leaf and decompose the compounds of carbon. They elaborate sugar, starch, albumen. Photograph the leaf; your picture is dark; the chemical rays were expanded in working transformations in the leaf; and the light shed from the leaf has no force to break the compound of silver on the plate. We come to that great truth—the force which underlies all the vital activities of nature; force therefore, which sends the atom from the rock,

up to its throne in the human brain, is lodged in the sunbeam. We are the offspring of the sun. Bird and beast, too, are the offspring of the sun. The weed, the worm and all things that live, are members of one celestial brotherhood; all, all are the children of the sun. Is there nothing beyond the sun's rays? Is the sun the ultimatum of causes? The chemical rays of the sun are convertable into Electricity; Electricity is convertable into Magnetism. Professor Farraday's experiments on the electric eel have shown us most conclusively that Magnetism is convertable into Nerve Force, and Nerve Force into Will and Empyria; thus demonstrating that the sun's rays are not the ultimate cause. Cast your eye along the table of Forces, and at the head you will find Will, Mind, Spirit; (and Dr. Carpenter tells us in his Conservation of Force that "Spirit is a Dyanamic capable of acting on Matter.") It dominates all the Forces that play through the universe; its energies are perennial, flowing into the great nervous centre.

The Brain of man, with its ethers, essences, fibres, convolutions, membranes, corpus colliseum, gangilia, gray and white nerve matter, and fluids of inconceivable tenuity, together with all the forces of the Brain; sending forth these subtle occult forces to bless or to curse the race, is the great generator of Electricity, Magnetism, and Empyria; this force the ancient philosophers called the "Regenerating Fire," and it is at this time attracting a great deal of attention as a remedial agent. Prof. Ellitson, of England, Professor of the Theory and Practice of Medicine in the London College, says in his report: "I have cured by this agent, after all others had failed, Paralysis and many other diseases." Dr. Ellitson, a member of the Royal College of Surgeons, has established a Hospital where the subtle forces are daily employed in the cure of diseases. Cicero says, "Pythagoras could charm away any pain by the laying on of his hands." Pliny says: "There exist some men whose bodies are eminently cura-

tive." Plutarch relates that "Pyrrhas, King of Ephrus, had the gift of removing diseases by slowly touching the affected parts with his hands." - Galen, when brought before the Roman Senate for making cures by magic, openly confessed his knowledge of the secret means of Hyppocrates. A. Trillianus, M. D., an eminent Physician of Greece, in the 6th century, says he resorted to two different sysetms, namely, the laying on of the hands, which he termed the "occult means, or natural remedies;" and the administration of medicine, which he termed the "common remedies." Vespacian, Emperor of Rome, cured a blind man, and another of paralysis. The Kings of England, for 800 years, were public healers. Valentine Greatrakes travelled in England from 1663 to 1666; the learned Geo. Rust, Lord Bishop of Derry, says of him, "I do affirm that I saw him cure by the laying on of his hands, ophthalmia, epileptic fits, scrofula, and cancerous tumors of the breast;" and the Royal College of Surgeons published his cures in their journals. See Pecklin, Observ. Medi. Lib. III. Baron Emil Sweedenbourgh, Martin Luther, and Rev. John Wesley used these subtle forces in curing diseases. See Armenian Magazine, vol. 11, page 85. Archbishop Whately, of Dublin, not long before his translation from earth, cured a man who was totally blind by these occult forces.

Man is of the earth, earthy. The Science of Chemistry demonstrates that there are 64 substances known as primaries; they enter into the composition of all things in nature and Man is a part of nature; his eternal, immortal soul came from God, and permeates, sublimates, and etherealizes with its Divine essence those remedial agents, and fits them for the scientific removal of disease; for when a man's entity is placed in contact with another and a more controling entity, the most happy remedial results are effected; and when the Theory and Practice of Medicine admit all the remedial agents that are known and proven in their Pharmacies, then

will it begin to be a positive science, and not be charged, as Dr. Skey, Head Surgeon of St. Bartholomew's Hospital, London, declared, "An uncertain Science," but a credit and honor, to the medical profession, and a great blessing to suffering hnmanity. But it is high time that Religion and Science should do all in their power to remedy causes, and not always be seeking for and curing effects. Here is a theme for an able pen. I know God has given us the Law, but we must work out his Divine problem through obedience to other laws.

There is probably no department in the great laboratory of Nature which so aptly demonstrates the presence of spirit force, with its infinite intelligence, as the growth and development of an embryo, whether we take for example that of the sea-weed or oak, radiate or mollusk, guinea pig or rabbit, dog or man ; for in the primitive stage of embryotic life. so closely do the cells of these widely different beings resemble each other, that even the most expert naturalist would entirely fail in an attempt to distinguish one from the other. Then why not the cell of an oak grow into a man, or of a man into a sea-weed ? Simply because everything is subject to *law*, and there is no such thing as *chance ;* because the great spirit of intelligence directs all things understandingly, and executes everything in power ; because it has ample time for everything, and never makes a mistake ; because "the spirit of God moves upon the face of the waters," and moves everywhere else throughout this vast universe.

In order that the reader may fully comprehend the subjects which this volume will endeavor to expound, a knowledge of at least the rudiments of these laws and principles is absolutely necessary. And if this is to be demanded of the unprofessional reader, what are we to think of the professional teachers and physicians who know absolutely nothing about primary causes, but devote their time entirely to the treatment of palpable, tangible effects? To illustrate: Fever is an

effect, not a *cause*, but formerly the entire medical profession treated it as a cause, and chief among the remedies employed was blood-letting. Now the fever was a kindly effort which Nature was making to throw off the disease, by an increased action of the heart, and so forth. By depriving the system of a portion of the vital fluid, of course the fever would abate, and Nature, having abandoned the struggle for life and health, the patient would appear much easier, and be assured by the physician that "the symptoms are more favorable," whereas the disease has been aggravated ten fold. The unprofessional reader can readily understand the malpractice in this case, but fails to discover it in thousands of others, because unacquainted with the occult causes.

But there is malpractice among the law-makers, in a hundred ways, just as absurd as the practice of bleeding in case of fever; yet the masses appear just as ignorant of the great wrongs inflicted upon them as were the fever patients a hundred years ago. Nor is this malpractice confined to the physician and law-maker. Our clergy, our school teachers, our lecturers upon ethics, and in fact all, including parents, who have any hand in shaping and regulating the great body politic. Like bleeding for fever, their efforts are worse than useless.

I do not charge base or improper motives upon those practitioners, but I do insist that their ignorance of remote causes is resulting in the most unhappy consequences. Every form of vice and crime is aggravated and made worse by injudicious treatment, while disease seems to be annually upon the increase, each generation growing weaker, if not wiser, under a system of practice that originated in the dark ages. Everywhere humanity appears to realize these facts, as is evinced by the great army of reformers, all earnest and anxious to do something for the elevation of the race, yet in consequence of their ignorance of the remote causes which produce the ills they are seeking to remedy, their efforts, at the least, are but the gropings of a blind man.

The advice which I shall give, and the information which I shall endeavor to communicate, will be based upon a knowledge of primal causes, and although want of space will prevent me from entering into full details, yet I will be sufficiently explicit to enable the reader to comprehend the importance of the subject and perceive its full bearing. Then, any person desirous of fully mastering the subject, must make himself acquainted with Zoology, Botany, Geology, Embryology, Anthropology and the laws governing Natural Selection. A thorough knowledge of these sciences will so expand the mind, that the presence of spirit force will be detected in a thousand instances where now it is not dreamed to exist; the errors of physicians, law-makers, and so forth, will become apparent, while it will be seen that the so-called reformer, ignorant of these sciences, does not deserve the least respect or gratitude from poor, suffering humanity, save that the reformer is actuated by good motives while hopelessly ignorant.

CHAPTER II.

HUMAN ATTRIBUTES: THEIR ORIGIN AND TRANSMISSION.

When you stop to gaze admiringly upon a beautiful little girl, whose sunny smile and gentle manners remind you of a disembodied spirit, you are quite likely to think of her only as a *cause*, and giving loose reins to Fancy, you sketch for her a bright future, with many parts to play, in all of which she is a heroine, or the grand, moving *cause*. But there is another view to take: consider her as an *effect*, and she will afford you a study that is infinitely more interesting. Think of her as the *result* of a thousand *causes* which have been operating for millions of years, and that if but one cause had been wanting she could not have been the perfect creature that she is. Now you have a study more worthy of your consideration, for you may deal with facts instead of theories, evolve principles through induction, and establish a science that is valuable. But to go on dreaming about this beautiful child as a *cause*, theorizing upon imaginary *effects*, will have no more bearing upon the science of humanity than a sensational novel has upon mathematics.

Turn your gaze in another direction. Search for men who have splendid physical organizations, with bone, nerve and muscle well developed. You find a numerous class in all ranks of society. Now look for women of a similar type. Alas! you look in vain. Turn once more to the lords of creation and search for men as perfect in the mental as their brothers are in the physical. Look for men who think well, reason well, write well, and act well their every part in the

great drama of life. Your search is almost useless, for such men are very rare, standing wide apart in the centuries, with a great wilderness of barbarism between them.

But look once more, and this time confine your search for men whose moral and spiritual development take rank with those of fine physical organizations. As a standard for weighing and measuring your model man, call to mind the picture drawn of the gentle Nazarine. He must be a man that if smitten upon one cheek will turn the other; he must feed the hungry, clothe the naked, and administer to the afflicted, even though they are his deadly enemies; he must assist the widow though she has no beautiful daughter on whom he can thrust his love, or impose his lust; in a word, one whose whole life, from infancy to hoary age, has been sanctified by doing good and never evil. You look in vain, for the Ages have not yet produced him, and judging the future by the past, tens of thousands of years must elapse before the elements upon our earth will be sufficiently matured for the production and sustenance of such a masculine mortal. You may find women who approach this standard, but not men.

You naturally inquire: "Why this discrepancy in the development of the species? Why do not the mental, moral and spiritual keep pace with the physical? Is it not as easy for God to develope the one as the other?" Be careful, my friend, for such queries smell of blasphemy. Your clergyman will assure you that you have no right to be prying into these mysteries, for they belong alone to God. Should such be your view, then shut this book and never look into it again. It is not intended for such as you. I am not writing for the fossils of a barbarous age and dead past, but for the progressive minds of the living present.

Presuming that I have a reader not afraid to listen to truth, I will proceed to a solution of this seeming mystery, which can be done only by considering man's origin. If we turn to Genesis for information upon the subject, we learn that "man

was made from the dust of the earth." The words here quoted convey only a general idea to the mind; they are like the title of a book which cannot be fully comprehended until the book has been read in detail. Suppose you pick up a book with the appalling title: "How Butter is made from Grass and Hay." You do not read the book, and being totally ignorant of the dairy business, you naturally infer that it means that butter is made from grass and hay, something as a box is made from boards, or bricks from clay. You imagine a quantity of grass put through some mysterious chemical or mechanical process and coming out butter. Such a suggestion may seem very silly to you, and yet the conclusion that man was made from the dust of the earth, in a manner similar to the manufacture of a brick, as we have been so long taught, is just as silly. The details are what we want, and these will show that the words quoted are strictly true.

Instead of looking for the origin of man as a whole, the product of a few hours' creative power, let us take a single organ, the heart for instance, and opening the great book of Nature, under the title "Geology," we run down its Groups and Ages to the Silurian Period. We pause and look around. A radiate from the Cambrian attracts our attention. He is the first type of animal life, struggling up from the vegetable, partaking as much of the nature of the latter as of the former. We look in vain for a pulsating heart. We are standing upon the shore of a Silurian sea. At our feet is a mollusk. He comes next in the scale of animal life to the radiate, and is an object of our special interest. We examine him by the aid of a powerful microscope, and lo! there is a contracting and dilating muscular movement, revealing the action of a heart which sends the cold, colorless blood through its appointed conduits. Here we see the germ of the heart of man. It has been developing and maturing, passing through every type of animal life, for untold millions of ages, each successive type higher than the last, until it has

reached its present point of culmination in the highest type of intelligence upon our planet.

Let us next investigate the origin of the human hand. We look in vain for traces of it among the mollusks. We ascend to the Devonian, a later Period, in the Age of Fishes, where animal life is taking on higher conditions. How marked the change from the Silurian! As we found the mollusk removed farther from the vegetable than the radiate, so we find the fishes developed still farther away. The power of locomotion has been wonderfully increased, and as we watch them darting through the Devonian waters, our attention is attracted by certain protuberances which are used like paddles. We examine them more closely. They are *fins.* And here we find the outline of the *human hand!* Trace it to the reptile and it becomes a foot. It is but a slight change from a fin, and yet millions of years elapsed while this change was going on. God works slowly. He has no occasion to hurry, for eternity is before him. Thus we discover how it was that man was made from the dust of the earth. He has *grown* from the earth just as surely as a tree. He has been developed from the rudimental forms of life beneath him just as certainly as the butterfly is developed from the catterpillar. He has in him the characteristics of every animal, and I regret to say that many of the species seem to have inherited largely from the swine.

Man possesses two kinds of intelligence, *instinct* and *reason.* It is the predominance of the latter over the former which distinguishes man so greatly from the lower order of animals. When we search for the first form of intelligence we find it clear down to the zoophyte; nor have we traced it to its origin even then, for the plant manifests instinct just as surely as the dog. Bury a block of wood wiithn two feet of the spot where you plant some squash seeds; ten feet farther away bury a bone full of marrow. Now watch the result. While the block of wood is un-

heeded, a little root is rapidly sent out in the direction of the bone, and having reached it, divides into a hundred branches, the extremity of each directed to a part of the bone that is most porous, and with its hundred little mouths it sucks out the nturiment from the bone, sending it to the parent root. No one would deny intelligence to the animal that acts with so much wisdom ; then why deny it to the plant ? In these wonderful evolutions do we not discover the working of an infinite intelligence, an Infinite Spirit whose center is nowhere, but whose circumference is everywhere ?

If we leave the plants and go to the minerals, we still find intelligence, still find an instinct exactly adapted to the wants of the mineral. We trace this instinct to the infinite. There is neither time nor place where it is not found. Not so with reason. We look in vain for the first dawn of reason until the later Ages of the earth. The lower order of mammals can reason a little, but are mainly dependent upon their instinct, an intelligence that never errs, while reason is constantly blundering.

Now comes the query: Why is man less perfect, intellectually, than physically ? Because his intellect is not so old by millions of years as his physical. It has not had time for growth and developement. His *instinct* is perfect, but when he was endowed with *reason* he was almost totally deprived of instinct, not possessing a tenth part so much as a pig. The reader can now understand why this discrepancy between man's physical and intellectual natures. So, too, why man's moral and spiritual natures are not as perfect as his intellectual. The former are far younger. The idea of looking among the animals for morality and spirituality seems absurd, yet the germ of these attributes must have existed in the animal, in an undeveloped state, from the earliest moment of animal life.

Right here I must be pardoned for what may seem a digression, but which is really an important feature of this

work, namely, a consideration of the moral nature of man. The clergy try to monopolize this department of knowledge, but have made such wretched work of it that it becomes the duty of the intelligent physician to instruct man in a general knowledge of ethics, just as much as to enlighten him regarding his physical nature.

No reflecting person will deny that the physical organs are all the result of growth and progression. In the seal we discover a rudimental hand, yet very imperfect as compared with the human hand. Now fancy some critic, not only condemning the poor seal on account of his awkward flipper, but actually treating him with cruelty, not only as a punishment to the individual seal, but that it may prove a warning to all others. Perhaps most of my readers see the point, but there are probably some dull ones who need a plainer illustration, and since it is chiefly for the benefit of this class that I am writing, I will elaborate the idea.

Suppose you have half a dozen children, ranging from two to twelve years of age. You furnish each with a bucket and direct them to carry it full of water, across the parlor carpet, threatening the direst punishment should they spill even a drop. Explain to them that they are free moral agents, to spill the water or not, and therefore the spilling of a single drop will subject them to the same penalty as if they had spilled a bucketfull. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James* ii., 10. You lay down the law most positively, conditioned with rewards as well as penalties, and leave them in a state to act for themselves.

Your law is no respecter of persons, and therefore exacts the same obedience from the two-year-old that it does from the twelve-year-old. Besides, the buckets are all of the same size, and you require that all shall fill them to the same fullness, for you make no distinctions and show no partiality. Left to themselves, the labor begins. The eldest discovers

that by a little care he has no trouble in obeying your commands, for he possesses not only the physical strength but a matured mind to plan as well as execute. The next younger, being inferior, both mentally and physically, finds that the greatest care is necessary in order not to come under the curse of the law which you have given. For a time he succeeds, but becoming weary, his muscles exhausted, by a false step he spills a single drop. This seals his doom, and in pure recklessness he throws down the bucket, spurns it with his foot, deluging the fine carpet with water. Perhaps he would not have been guilty of this last act but for the severity of the law which punished him the same for spilling a drop as for a bucketfull.

Of course the third child will fail more signally than the second, and so on to the youngest, whom we will suppose to be a little girl. Imagine the poor thing toddling along, not more than half conscious of the responsibility resting upon her, when suddenly one of the other children puts out his foot in front of her, and away she goes sprawling on the floor. This ends the period of probation. All save the oldest have broken your law, and now, with your "anger kindled," your "fierce wrath aroused," you summon them, "with the great sound of a trumpet," to appear before the judgment seat for trial. Five of the six are found guilty and sentenced to be shut up in the gloom and darkness of the cellar, to be fed on bread and water, with an opportunity to ponder upon the enormity of their crimes.

To prove that you have done this with the best of motives, you employ a missionary to visit them and administer consolation, which he does by telling them that they are the spared monuments of your mercy, and that if you had been strict to mark their iniquities against them that they would have long since been beyond the reach of hope. He admonishes them that they had good and evil set before them ; that you gave them the law, and they knew just what to expect in case they violated its wise and beneficent provisions.

But we will suppose that one of these five unfortunates is very intelligent, and should reply to the missionary something in this way:

".I am simply the victim of circumstances over which I had no control. Had it been in my power I would have made myself as strong as my eldest brother, and then I should have avoided spilling the water, and thus escaped this cruel imprisonment."

"Cruel imprisonment!" exclaims the missionary; "How dare you utter such a slander against your kind and noble father? Did he not warn you beforehand what to expect if you disobeyed him?

"Yes, but I couldn't help spilling the water."

"It is the devil putting these wicked thoughts into your mind. Remember that you are a free moral agent; God gave you the power to choose, but you chose the evil instead of the good, and therefore your punishment is just. No, my poor child, all this complaining, this attempt to shift the responsibility from yourself upon your kind father or upon God himself, comes from your depraved and rebellious spirit."

"Who gave me my depraved and rebellious spirit?"

"You brought it on yourself by disobedience."

"Well, suppose I did; but God must have known, when he was making me, that I was liable to have that rebellious spirit; then why did he not make me so strong that I would not have it?"

"Because he made you a free moral agent and left you to choose for yourself."

"Did he know before I was born the exact choice that I would make?"

"Of course he did, for he knows everything; but that is no excuse for you."

"Beg pardon, but tell me this: Could I do anything to change God's foreknowledge?"

By this time the missionary would be in a dilemma. If

he answered in the affirmative, that would at once be a denial of God's omniscience ; if in the negative, that would most effectually upset the theory of free moral agency. So the missionary would be likely to resort to the clergyman's dodge whenever he is cornered in this way, and answer :

" Oh, the depravity of the human heart, before it has been enlightened by God's Holy Spirit !—prone to evil as the sparks to fly upward ; and then, setting carnal reason against Divine Inspiration, try to shift the blame upon God himself. Let us pray !"

We will leave this imaginary missionary at his devotions, while we proceed to make a practical application of the allegory. For yourself, as the father of these children, we will substitute the legislative and judiciary powers of the State, with humanity at large in the place of the children. We find men and women just as incapable of living up to the high moral standard established, as were these little children of keeping the law laid down for them. There are persons so weak in morals, in consequence of bad antenatal conditions, that they can no more lead honest and upright lives than the little two-year-old could carry a bucketfull of water without spilling a drop. These persons are just as destitute of capacity to be moral, as Prof. Combe was of mathematical ability, and he assures us that at the end of seven years' hard study he had failed to learn even the Multiplication Table. As he was one of the most brilliant philosophers that Scotland has ever produced, would you, had you been his tutor, have inferred that he might learn mathematics just as well as philosophy, and then would you have punished him for his failure ? This is the way society is dealing with its unfortunates, utterly blind to the law of their being. This business has been in the hands of lawyers and clergymen from time immemorial, leaving the physician to take care of the body, but the bungling manner which has characterized their man-

agement seems to demand a change of administration, and hence my interference.

Whether we accept Genesis or Geology for authority, we find that man was made from the dust of the earth. His physical and metaphysical qualities are perfected according to the age of each, just the same as my allegorical children were capable of carrying the water without spilling it, according to their age and strength. His physical is oldest, and therefore nearest perfect; then come the intellectual, the moral and the spiritual. Some are progressed in one direction, some in another. Some are idiots in mathematics, some in music, some in finance, some in intellect, some in morals and some in spirituality. But to punish them for these deficiencies is to criticise their Maker, and virtually charge him with not understanding his business.

Would you punish a savage, simply because he is a savage? If you would, then you censure God for making savages, since he might have made them all of the Caucassian race, had he been so disposed. Would you punish for immorality the man born without moral perceptions? Who made him so? "Did this man's parents sin," or was it God? In either case you assume a fearful responsibility when you punish him for his moral imperfections. How dare you do it? Do you imagine that you can engineer matters on this planet better than the Supreme Architect of the universe?

No, the savage should not be condemned for being a savage. He was needed in nature, else it was folly in the God of Nature to produce him. He fills his niche, and is just as true to his conditions as a Humboldt or La Place. Neither must the man with a weak moral nature be condemned. He is one of the toiling human corals, contributing his quota to the great whole, and just as necessary as a Tyndall or Huxley. If we compare imperfect morality to the fin of a fish, and partially perfected morality to the human hand, selecting George Washington as the highest type, we shall find human-

ity swarming with fins, flippers and paws, yet but few with hands. How sublime the thought of punishing these poor handless wretches for imderfections which they cannot help!

They are filling a place in the great human hive, and if I condemn them, and denounce them, then I am condemning God because he did not make them better, as he certainly might. But society condemns them, and sends them to prison, where they are treated more like the wild and ferocious animals than they are like human beings. Every prison, in every Christian country, is a standing libel upon the character of the christian's God, for he might have made them all good and perfect, when there would have been no necessity for prisons.

I would not be understood as advocating the same freedom for these poor unfortunates as for men like George Washington. No, we should restrain them just as we would a maniac whom we fear might murder us or burn our houses. Society has a right to protect itself, but has no right to inflict punishment. I mean just what I say: that Society has no right to inflict punishment under any circumstances, and for this reason: We have seen from a logical and philosophic presentation of the subject, that every living thing is simply an *effect*, the product of millions of causes, those causes being infinite. Hence, to punish the effect, *the thing produced* for being what it is, would be to imitate the boy who stubs his toe against a solid rock, and then in anger beats the rock with a club. Or, suppose it to be a deformed idiot, instead of what we call a criminal, would we dare to punish him for his deformity? We might find it necessary to restrain him from going at large, but to punish him would seem horrible. Yet our so-called criminals are just as much deformed monstrosities as the idiots, and just as deserving of our charity.

I hope the reader will not think me tedious in my illustrations of man's moral nature. Remember that I am treating of humanity in *every* department, instead of confining my

observations to the physical. Therefore it is proper to lay the foundation by showing *how* it is that man has been made from the dust of the earth. This being done, we have a foundation laid on which to build, and we may then consider the laws of generation, or how to be born.

Man lives by virtue of certain nutriment which he takes into his system; so, too, does a plant. The plant must be supplied with food, or it will die just as certainly as man when deprived of food. In this the similarity is marked. So, too, both must be supplied with *wholesome* food, or disease will result, followed by death. Finally, both must be able to digest and assimilate the food taken into the system, or, proving a foreign substance, injury must result. Thus a parallel might be traced between man and a plant for a great distance; nor would it be any argument against this parallel to show that man had one mouth, one stomach and so forth, while the plant has many. This difference has been effected in consequence of their different natures and different requirements. Man inherits from the plant his mouth, stomach, digestive apparatus, excretory organs, etc. Hence, a *thorough* knowledge of anatomy involves a knowledge of every living thing below man, to the mineral. Without this knowledge the medical practitioner is but a quack and imposter. It is a knowledge, too, that should be diffused among the masses. Hence this book.

I might devote several volumes to a consideration of the gradual changes which have been going on in the great laboratory of Nature, during untold millions of years, the whole aim of which has been to produce man upon our planet; but I must not dwell upon this portion of the subject.

Starting with the mineral, we discover certain differences, not only in the physical, but the spiritual characteristics, which are designated by such terms as positive and negative, corresponding to the masculine and feminine. Coming to the plants, we find conclusive evidence of the presence of male

and female. Rising in the scale to the zoophyte, where there is positive animal life, the proofs of male and female are less apparent than in the plant; yet there can be no doubt but that all animal life is characterized by a distinction of sex, although we may not discover any sexual organs. Nevertheless there are some species of the Radiate that will multiply by being divided into several pieces, each part growing into a perfect animal. This is true of the angle worm; also of the fresh water polyp, and has been asserted of the snake, but this last requires proof. The polyp is so constructed that there appears to be no difference between the skin upon his surface and his stomach, for if you turn one inside out, he is just as ready for his dinner as before the change was made. Our modern politicians appear to have inherited this peculiarity to a marked degree, and it is a striking coincidence that *pol* is the first syllable in both their names.

The Radiate and Mollusk appear to be perfectly passionless, unless sympathy can be called passion, even a sympathy as cold as that which exists among the minerals. Naturalists tell us that in the lowest forms of animal life, where the zoophyte looks as much like a vegetable as an animal, propagation is carried on by a system of "budding." A bunch appears as if attached to a larger form, continuing to enlarge until having attained a sufficient size, when it drops from the parent stem, becomes a distinct entity and sets up in business on its own account. In this the animal retains the characteristics of the plant with but slight modifications.

Ascending in the scale of being, we discover a gradual change in the law of generation, or rather its conditions, until the method peculiar to the plant can scarcely be traced. The fishes are cold-blooded, but still they manifest towards each other something like amatory passion. Coming to the warm-blooded animals, the evidences of amativeness are indisputable. The marsupials, such as the opossum, kangaroo, and so forth, preserve a relic of plant propagation, something like

"budding," for the female is provided with a sack, or false stomach, as it is called, in which are carried the young during gestation, each with his little mouth glued to a nipple from which he draws nutrition. Like the "budding" zoophyte, when embryo life is complete, he "drops off" and becomes a distinct, individualised marsupial.

Embryology, in all the departments of Nature, should be studied by all who contemplate becoming parents. Indeed, it is a science that should be taught in our public schools. Boys should know the laws governing generation; girls should know what is to be expected from them in the relations of wife and mother, and when both sexes are thus instructed, the offspring born will be vastly superior to the wretched abortions that owe their existence to blind passion

In concluding this part of my subject, I desire to impress it deeply upon the mind of the reader, that man, with all his organs, faculties and traits, is but an *effect*. That as yet he is far from being perfected, and that at his present ratio of progress, millions of years may elapse before the human race will attain to its point of culmination. In the mean time, let the reader consider man as just as good and just as perfect as God designed he should be, at this epoch, instead of censuring and condemning him because he is no better. Furthermore, the reader should never forget that the attributes of man are like a family of children, some older and some younger, and that less should be expected from the young than the old. The PHYSICAL is approaching maturity; the INTELLECTUAL is only a sprightly youth; the MORAL is in its childhood, while the SPIRITUAL has but just been born. Had God produced these constituent elements all at the same epoch, then we might be excused for railing against him on account of the disparity between man's Physical and Spiritual natures. But to rail now, when the latter is so much younger than the former, is rank blasphemy, a luxury which only our Christian law-makers can afford to indulge in, and they only because they hire Chaplains to pray for them.

CHAPTER III.

ANTE-CONCEPTION CONDITIONS : THE ROYAL FAMILY OF ENGLAND.

The heading for this Chapter is one of several sub-titles under which I shall consider the laws governing generation. I shall commence in society just as I find it to-day : a majority of the men and women united in wedlock, and therefore liable at any time to become parents, whether they so will it or not. Under this sub-title I shall not raise the question whether or not the parties are fit companions for each other, in the marriage relation, but accepting conditions as they are, instead of theorizing upon conditions as they should be, we will try and make the best of everything, and produce the best offspring possible under the conditions, pointing out the best methods for rearing and educating the same, and then, when the improved breed shall become old enough to marry, I will endeavor to so instruct them, that with an improved marriage relation *their* offspring will be as much superior to themselves as they have been made superior to their parents, and thus go on, from generation to generation, improving the race as the stockraiser is enabled to improve every variety of animal, even to the sow that wallows in the mire.

In order that my advice may not appear to be purely theoretical, and therefore make but little impression, I shall endeavor to deal with facts as much as possible. I regret that most of the writers upon this subject have labored chiefly to prove that their *deductions* are true, instead of proving their *premises*. I shall aim entirely at proving my premises, leaving the deductions, as the fish does its young, to shift for

themselves. Were the reader acquainted with the same persons as myself, I could take him to different families of children, point out the dissimilarities of constitution, intellect, disposition, and so forth; and then, after careful inquiry from the parents, be able to point out the causes for these differences. But since this course is not practicable, I will refer to the present royal family of England, the history of which it is easy to learn.

Prince Albert was most emphatically an intellectual man, quite free from low indulgences which usually characterize royality and nobility. Aside from his dignity of birth, if he had only been a hod-carrier, he would have been admired for the purity of his life, his uprightness of conduct, and exalted ambition. Queen Victoria was a most exemplary young woman, and in all her relations of life, whether as friend, wife or mother, aside from her royalty, affords a fair model for her sex. Here, then, we have two persons united, much above the average of humanity, and have a right to expect superior offspring. Nine months and eleven days after marriage, the Princess Royal was born. She has proved a very superior woman, and just such as would very naturally be expected from such parents. Just eleven months and eighteen days after the birth of Victoria Adelaide, Albert Edward, the Prince of Wales, was born. The Prince is a poor model for goodness, and just such a son as would not be expected from such parents. In the *Galaxy* for March, 1870, Justin McCarthy says of him :

"Those who saw the Prince of Wales, when he visited this country, would surely fail to recognize the slender, fair-haired, rather graceful youth of that day, in the heavy, fat, stolid, prematurely bald, elderly young man of this. It would not be easy to see in any assembly a more stupid-looking man than the Prince of Wales is now. * * * All that he could do by countenance and patronage to encourage a debauching and degrading style of theatric entertainment, he has done. He is said to be fond of the singing of the vulgar and low

buffoons of the music hall, and to have had such persons brought specially to his residence, Marlborough House, to sing. * * * Night after night, even during the long and lamentable illness of his young wife, he visited such theaters and gazed upon those prodigies of myriad nakedness. * * * Almost any and every one you meet in London, will tell you, as something beyond doubt, that the Prince of Wales is dull, stingy, course and profligate."

Dismissing the Prince for the present, I pass on to observe that seventeen months and sixteen days after the birth of the Prince, Alice Maud Mary was born, a grand improvement on her brother. Then fifteen months and eleven days later Prince Alfred was born, who is much superior in every way to the Prince of Wales.

Now the question arises, Why so much difference in children born of the same parents? Does such a question ever arise in the minds of the Court physicians? If so, the world is none the wiser for it, for they are as silent as the grave upon these subjects. Is this difference the result of chance or accident? By no means, for it is impossible that there should be an effect, of any kind, without a cause. Now I must be able to account for these differences, in a rational manner, in order to inspire the reader with confidence, and if I succeed in doing this I shall expect to command his respect in other matters that may be new to him. To begin then.

It is evident that conception followed *immediately* after the marriage of Albert and Victoria, while both were full of vitality and magnetism, before exhausting themselves with passional excesses, as usually happens with a newly married pair, for fashionable decency forbids that young people should be enlightened upon these points, so important not only to their own well being, but that of their offspring. Another cause contributed to the happy organization of the Princess Royal. She was begotten in love, before the honeymoon of tenderness and devotion had passed; before cankering cares had sprung up, strewing thorns in their paths, and

while their minds were temporarily diverted from the vexations, anxieties and responsibilities of state. I might dwell upon these circumstances, elaborating them *in extenso*, but for the intelligent reader, I have probably said sufficient for my purpose. Having given the hint, his own thought and reflection will supply corroborating facts.

We next consider the circumstances and conditions connected with the conception of the Prince of Wales. He was begotten in less than a year after the marriage of his parents. *Deductions:* 1. During this year the parents had exhausted their vitalities by passional excesses, the indulgences being new to both. This exhaustion must have incapacitated them for fulfilling the high and holy mission of parentage, and offspring begotten under such conditions must of a necessity be inferior. 2. During this year Victoria had endured the pains and anxieties attendant upon the period of primal gestation, having become a mother only a few weeks prior to the second conception. 3. During this year both were experiencing the cares and responsibilities of sovereignty, and although this was a weak adversary compared with the two former, still it would have been sufficient, other conditions being equal, to have made the offspring inferior to the first-born, begotten in the honeymoon of love.

"For whatsoever a man soweth, that shall he also reap." This is true, because a law of Nature, rather than because it is in Galatians. We see its verification everywhere—in the plant, the animal and the human. The seed of the plant, the germ of life, may be talked about before a mixed audience, and even the most fastidious ladies are not shocked at the mention of rice, corn, barley and so forth, yet they would be horrified if some one should say "semen" in their hearing. This does not arise from a natural delicacy, but is the result of a perverse education and the engendering of a false modesty; for as before remarked, during the early stage of embryo life, there is a period when not even the most learned Naturalist

is capable of distinguishing the plant from the human embryo. Here are two things so exactly alike, that not even the slightest difference between them is distinguishable, yet while the plant may be discussed in all its stages, from the germ to perfect completion of reproduction, both decency and polite usage forbid even the mention of the male seed, which is to the human what the grain of corn is to the vegetable. If the kernel of corn to be planted is of an inferior quality, no one would expect to be rebuked for indecency, should he venture the remark that the product of that kernel would be inferior. But to make the same remark about the male germ, would be to challenge ostracism from polite society, notwithstanding the Bible informs us that "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." Fools must strain the meaning of words, and dig deep for folly, not to comprehend the sublime thought here expressed, namely the sowing of the germ of human life and the production of offspring. For, "Be not deceived; God is not mocked." That is, if by over indulgence of bridal rites the male germ is not allowed a sufficient time to mature before being ejected, having barely enough vitality to impregnate the female ovum with *animal* life, but none to spare for *intellectual, moral and spiritual* life, then depend upon it that "God will not be mocked," and that "whatsoever a man soweth, that shall he also reap."

Physicians who write books upon this subject are too much disposed to follow in the wake of each other, giving out similar ideas, but clothed in different language. Hence, a century ago it was thought that the status of the child depended mainly upon the conditions of the mother during gestation. This idea has been perpetuated, and is popular to-day, yet very erroneous, for the status of the child depends equally upon the conditions of the father at the time of conception. If he has been upon a drunken debauch, or just recovering from a severe illness, or has been indulging to excess in bridal

rites; or any other cause existing that impairs the quality of the life germ, not all the care possible, on the part of the mother during gestation, can prevent the birth of an inferior child, deficient either physically, intellectually, morally or spiritually. "For whatsoever a man soweth, that shall he also reap." Combe tells us in his Moral Philosophy that "a soldier and his lover both got drunk; that conception took place during the drunken debauch, and the poor child was born an idiot."

It is evident that at the conception of the Prince of Wales, his father sowed an inferior quality of seed. It may be that illness on the part of Prince Albert contributed something towards this inferiority, yet it may be entirely accounted for upon the hypothesis of intemperate indulgence, the germinal secretion being thin and watery, instead of being characterized by being rich, thick and full of vitality and magnetism, as is the case when a man is in perfect health and has been continent for at least thirty days.

Keeping up the agricultural similie, the next consideration is the nature and condition of the soil where the seed is deposited, for if the soil is inferior, or if superior by nature but in bad condition, no matter how superior the seed, or how favorable the season, it is impossible that there should be a glad harvest. In the case of Victoria, although a superior woman by nature, the conditions were very unfavorable when she conceived the Prince of Wales. According to the average period of gestation, less than three months had elapsed since the birth of her first-born, when she conceived a second time. It is impossible that either her physical or nervous system should have returned to normal conditions, and in fact it was not judicious for her to yield to the solicitations of her husband, much less to conceive. This circumstance doubtless contributed greatly to the degeneracy of the child, yet the bad conditions of Prince Albert may have been equally potent for evil.

There may have been many other minor circumstances that assisted to this unhappy result, but enough have been enumerated to account for this degeneracy, where so much had been expected, not only from his parents and kindred, but from the whole English people. But should we condemn the poor Prince for what he cannot help? It is not his fault that he was so badly begotten that he should prefer vice to virtue, becoming recreant to the memory of an honored father, a continued source of misery to a widowed mother, poisoning every cup of happiness for a betrayed wife, and a living disgrace to his innocent children. Humanity at large will condemn him, for they have been so taught in the church and by the clergy, but the true philosopher will pity him, and not only him, but the millions of physical and moral deformities which we meet at every turn.

With regard to other children of the royal family, my theory is this: 1. Prince Albert was evidently an intellectual man, living more on the brain than the passions; hence, however intense his passions at first, it was only a question of time when the intellect would resume its sway. Before the conception of the Princess Alice, sufficient time had elapsed for his passional nature to have become satiated, and as indulgences were less frequent, the male germ had time to mature and become more perfect. 2. Nearly double the time elapsed between the birth of the Prince and Alice, than between Victoria Adelaide and the Prince. This afforded the queen time for more complete recuperation, and therefore *she* was in better condition as well as her husband; and yet even in this case the time was altogether too short between the births of her second and third children, while between the first and second, the time was so brief as to amount to positive cruelty. 3. The conditions were also improved on account of the ripening and maturing of the queen, who had been too young to become a mother. True, her eldest was superior, but to make her so, required such a

draft upon the vitality of the young mother, that years of recuperation were necessary for her to recover normal conditions. Finally, the recuperation and improvement of conditions continuing, of course Arthur must be an improvement upon his older brother, yet entitled to no credit for being so, for he had no hand in the circumstances that endowed him with superior qualities.

Before dismissing the royal family of England, I must remark that no child of Queen Victoria possesses the excellent qualities of either body or mind that it was the right and privilege of her Majesty to have born to her, provided the children had been begotten upon scientific principles instead of being the offspring of lust—the result attendant upon the gratification of passion, regardless of any design to beget a child. Two such persons as Albert and Victoria might breed children as much superior to the common herd as Baron Von Humboldt was intellectually superior to the country pedagogne. But modesty [?] and decency [?] forbade that either of them, especially Victoria, whose very life was at stake, to say nothing about the well-being of her children, should be instructed even by a hint upon matters of such vital importance. Blindly this couple assumed the marriage relation, and have brought into existence a brood of children in many points unworthy of their parentage. But this, instead of being an exceptional case, is a representative case, illustrating how nine-tenths of the children are conceived and born, while fully nine-tenths of the other tenth are born under far worse conditions, and not one in a hundred is properly conceived and brought into existence.

Thus far, in this Chapter, like Dicken's Circumlocution Office, I have been explaining "how not to do it," just as an intelligent father would warn his son against the evils and dangers that he is to avoid. There are many other warnings that I might give, yet if the reader will follow strictly the course which I shall point out, refusing to turn aside into bye

and forbidden paths, there will be no necessity for occupying space to give warnings which may be so much more profitably occupied by giving instruction of a positive character, so that all may know "how to do it." Still there are other warnings which duty will compel me to give from time to time.

The begetting of offspring should be a design on the part of parents just as much as the putting of seed in the ground is design on the part of the farmer. Everybody would laugh at a farmer as a fool who would cast out his agricultural seed at random upon the soil, regardless of the proper season, the quality of the seed and a careful preparation of the soil. Suppose he had a new kind of wheat to propagate, and should attempt it in the heedless manner described, would not even an idiot ridicule him? Yet the propagation of the human species, of such infinite importance when compared with reproducing wheat, is practised by ninety-nine in a hundred, in a manner just as heedless and stupid, because decency would be shocked, modesty outraged, and Mother Grundy deeply mortified, should any one attempt to instruct our young people upon these vital points.

The proper season, the best quality of seed, and the most complete preparation of the soil, are pre-requisite for the successful reproduction of the plant. No person outside a madhouse or an asylum for idiots will deny this proposition. Then, as the animal is only a progressed form of the plant, the same conditions, modified and adapted to the higher order of life, must be pre-requisite for a successful re-production of the animal; that is, the male should be in the best of physical health, full of vitality and magnetism, the accumulation during several days of perfect continence; the female should also be in the best of conditions, fully ripened by age, and in the *first* stage of physical maturity. The conditions being thus favorable, the stock raiser would have a right to expect an improvement in the breed.

Passing from the animal to man, the highest order of life, the same conditions, in a modified form, are pre-requisite for successfully propagating the human species. Not only should the man be in good physical health, but intellectually, morally and spiritually, he should be free from all ailments.

In addition to these requirements, for at least thirty days—ninety days would be better—the man should lead a life of perfect chastity.

If he has ever injured himself by masturbation, then he should not *dare* to become a father until he has the full approbation of an intelligent physician to whom he has communicated his unhappy secret.

If syphilis has at any time marked him for a victim, then let him beware, for not one physician in a hundred can ever rid his system of the deadly virus, so but that his innocent offspring will be born a mass of putrefaction, similar to the description which King David gives of himself in Ps. XXXVIII, 5, 8. "My wounds stink and are corrupt, and so forth." How often it has happened that a pure, healthy young woman has wedded a man apparently of sound constitution, yet the offspring has been a "mass of scrofula," which is only the polite term for *inherited syphilis.* An investigation discloses that the husband was poisoned some years before, but had been pronounced "perfectly cured." Yet all the time the poison had been sealed up in his system, or apparently circulating harmlessly through it, but secreted in the germinating receptacles in sufficient quantity to do its deadly work with his unborn child. It is a horrible crime for a man to commit, and yet the laws affix no penalty for it. Murder, in the most aggravated form, the victim dying by a torture that is endured for a whole week, is a kindness and mercy compared with begetting a child that may live for years, an object of both pity and loathing, longing for death as the only relief.

Young man! if your blood has ever been polluted by this awful scourge, which the God of Nature sends as the penalty

of violated law, better go and hang yourself than make some trusting girl the mother of your syphilitic offspring. Should you do so, after reading this book, although I am opposed to the infliction of the death penalty under any circumstances, still I would say that you deserved hanging a thousand times more than Vasquez, the notorious California robber and murderer. True, there is a hope that you may be thoroughly cured, but the chances are greatly against you, for among the hundreds of remedies laid down by the different Medical Schools, I have never found *but one that is infallible*, and this is known to but very few physicians. If you can apply to me, either personally or by letter, I will put you in a way to be *perfectly* cured; but if not, then I warn you, that if you would escape a terrible remorse and torture of conscience, to die sooner than become the father of a syphilitic child.

The same remarks concerning syphilis, will apply to woman, but it is so rare that a young woman becomes thus diseased, and so much more common for a young man than is generally supposed, that I have pointed to him especially, and must particularly caution the young ladies to be careful how they permit any man to become the father of their children.

Coming directly to the point, supposing that the conditions for both male and female are all right, I will give definite instructions as to how offspring should be begotten.

1. Both the expectant parents should desire offspring and feel that they can afford it pecuniarily.

2. Both should live perfectly chaste for at least thirty days, and ninety days would be better, or even a whole year if possible.

3. Both should be in love, each with the other, and both earnestly desire the procreative act.

A few details, as to the *modus operandi*, seem appropriate, in order that there may be no misunderstanding. If it was to be only a crop of wheat, it would be thought worth while

to state all the particulars, and yet if a whole harvest should be lost, that loss would scarcely be felt five years later, whereas a badly begotten child would be a source of misery through life.

If the woman has previously been a mother, then at least two years should intervene between the last birth and next conception. This time is fixed upon the hypothesis that the woman has been fortunate and successful with her last child, and that her constitution is good. If otherwise, then a much longer time. Much depends upon circumstances, as to the time that should elapse, but two years is the very shortest period, even when these circumstances have been the most favorable.

THE UNIVERSITY OF CALIFORNIA

CHAPTER IV.

WHO SHOULD NOT BECOME PARENTS; THE HORRORS OF MASTURBATION.

I have already indicated that the victim of syphilis should not assume the great responsibility of parentage until assured, beyond even the shadow of a doubt, of perfect soundness. But there are many other classes of persons who are under equally imperative moral obligations not to become parents. I shall therefore devote a Chapter especially to such, hoping that parents may be admonished thereby to put forth more care in training their children, and that they may not form any of these disgusting habits, so at varience with good breeding, so destructive of morals, and utterly incapacitating them from becoming the parents of robust, intellectual children. Reader, if you have any pride of family, if you would see your name honored in your third generation, give heed to my counsel. Carefully train the children you now have, and some day your grandchildren may rise up and call you blessed; neglect your children, permit them to form these vile habits, which will make them objects of loathing to all their acquaintances, and then you may expect your grandchildren to be fit candidates for the almshouse, insane asylum, reform school, house of correction, prison, penitentiary and gallows.

I deem it unnecessary to make any additional comments upon the enormity of the crime of parentage by either man or woman whose system still retains even a shadow of the deadly virus of syphilis. It is a crime too horrible for con-

templation, and too unnatural to be suspected but for the ghastly evidences which we meet at every turn in every rank of life, from the king in his royal purple to the beggar in his rags. It is the awful penalty which the God of Nature has imposed for the violation of his law, and he is no respecter of persons. It is the penalty not only of unfaithfulness to a bosom companion, but it is the terrible penalty of prostitution and licentiousness. God has ordained one man for one woman, and whatsoever is more than this, on the part of either, is sin. And not only has God ordained these horrible diseases as a *present* punishment, but that the sin shall be visited upon his children to the third and fourth generations. Aye, and so it is even to the fiftieth generation, taking the various names of "scrofula," "king's evil," "humor in the blood, etc.," when the system has been once poisoned with the deadly virus.

On the subject of masterbation a few more words seem necessary. In spite of our boasted civilization, our "intelligent masses," our free schools, our gorgeous churches, maintained at an annual expense of more than fifty millions of dollars, in the United States, our fifty thousand clergymen, with an equal number of doctors and lawyers, to say nothing of eleven millions of Spiritualists, every one of whom claims to be a reformer, in spite of all these things, the loathsome practice of masturbation is steadily upon the increase. Its victims are crowding the asylums for the insane and idiotic. A vast army of them are annually swept into their graves. And still there are millions of cases, of a milder type, swarming every walk of life. We meet them in every rank of society, their pale and pinched faces giving notice of their disgusting practices, just as certainly as a striped pole gives notice of a barber-shop. These of the milder type are doing far more injury to society than the poor wretches first named, for they are denied parentage on the score that monsters cannot propagate their species.

Were you to look at the statistics of those who die annually, victims of this revolting crime against Nature, you might fancy that they would soon all die off. Yet only a small proportion of these imbeciles die until middle age; they drag on a miserable existence, marrying and intermarrying, reproducing their kind, filling the earth with male and female masturbators, male and female prostitutes, male and female consumptives, and so on to the end of the chapters of vice, crime and disease. Millions of dollars are annually expended in passing laws to punish these loathsome unfortunates; other millions to prosecute and bring them to justice [?]; other millions in the erection and support of almshouses, prisons and gallowses whereby the public may give expression to its utter abhorrence of these monsters, making them atone by vicarious suffering for the sins of their parents, and not only of the parents, but the sins of the public itself. If only one dollar in a hundred, expended as above enumerated, were set aside and appropriated in the employment of teachers, both men and women, to instruct the masses, as I am trying to instruct them in this little work, it would not be many years before it would be found that less than one-half as many of these unfortunates would be born. Then what results might not be expected if one half of these millions, instead of one per cent, should be so expended?

But we need never expect any such policy on the part of Government, so long as doctors, lawyers and preachers are a controlling influence in the land, for this would be aiming a death-blow at the three learned professions, which now actually control the Government.

In order that I might be able to furnish facts and statistics upon this sickening subject, I have been in the habit of gathering them for years, and now, instead of being at a loss to furnish them, I am at a loss what to select and what to omit, for I might fill a large volume upon this subject alone. Many years ago, in England, the land of my nativity, my attention

was called to these things, and at first I found it impossible to credit the half that I heard. But on visiting the almshouses, asylums and so forth, I became amazed at the horrors there revealed. I then thought that it might be peculiar only to my own countrymen, but that in free, proud, happy America, such vices, or at least such disgusting horrors, did not exist. I have since travelled over almost the entire Union, become familiar with the habits of nearly all nations and religions, and am obliged to declare that Englishmen are no worse than others. As the last cases are apt to impress us most strongly, I will copy from my diary, under date of—

"February 8th, 1875. Visited the Almshouse for the city and county of San Francisco, Cal. This Institution receives patients and unfortunates from all parts of the State, and may so far be considered a State Institution, notwithstanding the taxpayers of the county are called upon to contribute for its entire support—an injustice that should be corrected. Nature made the location an Eden of loveliness, and Art has been liberal in aiding Nature. Good order was apparent in all the arrangements, with good ventilation and a model of cleanliness.

"Saw a lady from Scotland, aged 109 years; also one from Ireland, aged 90. Visited all the wards and workshops, kitchen and dining rooms, witnessing many cases of suffering from age and infirmities. Next visited the Insane Ward belonging to the Institution, situated some distance from the main building. The quiet and harmless insane are here provided with homes and the best of care instead of being sent to the Insane Asylum at Stockton. Upon inquiry, I learned that it had been proven in numerous instances, in the cases of German women, that the use of lager beer has been the direct cause of their insanity. This fact is worthy of note, although not related to the principal cause of my visit.

"Sandwiched between the main building and this one for the insane and idiotic, I passed through a beautiful and artistic garden, where I saw ripe strawberries, nestling in delicions harmony by the side of beautiful flowers, whose fragrance perfumed the very air. If it is but one step from the sublime to the ridiculous, so, too, I discovered that it was but a

single step from the beautiful to the horrible. Within the building I found 33 inmates. The first that attracted my attention was the head of an idiot, and one of the most strongly marked that I had ever seen Next, a boy about ten years old, who had recently been exhibited in San Francisco as a monkey. Of course this boy was very badly begotten and badly born, but surely the persons who thus exhibited this wretched abortion of humanity *for money*, must have also been the victims of bad antenatal conditions.

"The causes assigned for the dethronement of reason in these 33 unfortunates, were, Masturbatlon, Indiscretions of Youth, and Sexual excesses. These were the *direct* causes, but does any one ever think of the *remote* causes?—of the causes of these causes? Alas! but few persons, even among our intelligent physicians, appear to ever have such a thought, or if they do, their lips are sealed against uttering it. Yet there must have been a cause for these excesses and indiscretions, and in searching for it we discover that it was evil, or unnatural, antenatal conditions.

"When we define these "remote" causes we find them to have been passional excesses on the part of the parents during the periods of utero-gestation and lactation, or during the ante-conception period, for this is a very important period, whereon greatly depends the fate and conditions of the unbegotten child. Suppose that for one month prior to conception the mother had been overtasking her vital energies and at the same time indulging in passional emotions to excess. This would have been sufficient cause for her child to be a born masturbator. If the conditions of the father were similar, then expect a semi-idiot to be born."

Being unable to picture with a pen, in my Diary, these wretched abortions of humanity, I subsequently despatched an artist that he might photograph one of them to preserve as a specimen of moral horror and degradation. Anxious that it might do all the good possible by way of warning, I have procured it to be engraved, together with two other likenesses, taken at earlier periods of his life, and herewith present them for the contemplation of young men and maidens, that they may see as it were their own likeness, should they ever

yield to this awful vice. Fathers and mothers would you like this as a picture of one of *your* children? See engravings, and mark the awful changes wrought by this damning vice.

NO. I.—BEFORE YIELDING TO THIS LOATHSOME VICE.

"Of the 33 wrecks here, there are 19 who have sunk so far below the brute creation that they utterly disregard the calls of nature. Even a hog will not pollute his straw, but these poor creatures appear as unconscious of evacuations as a new-born infant. Only think of it! Full grown, living, breathing specimens of the *genus homo*, must have their clothing changed, sometimes, as many as five times in a single day, as I was informed by the courteous and obliging Superintendent. They can neither dress nor undress, and have to be fed like little children. The God-portion of their nature has fled, Reason is dethroned, and nothing remains but a germ of the lowest type of animal life, as stupid and senseless as a *radiate*!

"One of these particularly attracted my attention. He was a German by birth, aged 28 years, and had been an inmate of the institution for a year. When admitted he could work a little, but now, in spite of all care and precaution' he

was totally incapacitated for any kind of labor. He was bent half double, leaning against the wall, with both hands pressed against his generative organs. So completely had he

NO. 2.—AFTER MASTURBATING FOR THREE YEARS

perverted his nature, that constant excitement seemed an absolute necessity of his most wretched existence. I asked him if he was sick.

"'Yes,' he answered.

"'Where?' I enquired.

"'Where my hands are.'

"'What caused your sickness?'

"'Lying too long on the wrong side.'

"This was all the information that I could glean from him, and as may be seen from his replies he possessed only a glimmering of intellect.

"There are 70 females in the institution, about ten of whom are the miserable victims of this soul and body-destroying vice. Women suffer less than men, on account of the catemenial; yet to look upon their wasted, haggard forms, contrasting them with a plump, rosy-cheeked maiden, such as every true man feels like worshipping, and they seem so loathsome that we

wonder how a man can become more degraded or suffer more from this filthy vice. I will close this sickening memoranda by suggesting that our Supervisors remove these poor sufferers to the city, and place them on exibition, for the benefit of the young and as a terrible warning to such as might otherwise become the victims of this debasing vice."

NO. 3.—SEVEN YEARS LAND HIM IN A COFFIN.

With a feeling of relief I turn away from discussing this nauseating subject for the present, although I may return to it again anon, hoping that every person who reads this work may be so impressed with the disgusting and horrible crime of masturbation that if not yet a victim, there will be no danger of becoming one; and that such a feeling of loathing may arise as to cause one to commit suicide sooner than ever be guilty again. True, I look upon suicide as an awful crime, yet what is masturbation but slow self-murder? Nor is the wretch who practices it the only victim of murder, for if he lives, there is danger that he may beget a whole progeny of masturbators, who will continue the filthy breed of

emaciated bipeds for generations to come. Therefore it would be a mercy to future generations for such a personification of all that is loathsome to lie down to die, if he cannot abandon the accursed habit. I hope, too, that parents, guardians and teachers may be so aroused by the importance of the subject, that they will double their diligence in looking after the young entrusted to their care, for negligence in these matters is a positive crime.

THE SYMPTOMS OF A MASTURBATOR.

It may seem cruel to the victims of this loathsome vice to be so described that even a child might be able to point them out, but for the sake of humanity, and to save others from following in their footsteps, it is absolutely necessary. The policy of both society and the medical profession has been to utterly ignore the subject. There are many middle-aged people, otherwise intelligent, who are incapable of detecting one of these fallen beings. It might be an only son, on whom they depend for comfort and support in their declining years, slowly withering away under this terrible blight, and yet no thought of the dreadful truth would enter their minds, because decency [?] has concealed from them all knowledge of the symptoms. In mercy then to parents, and in mercy to children, I will point out a few of the symptoms of this filthy practice.

When the habit commences early in life, as it sometimes does, even before the child can speak plainly, the growth is retarded, the mental faculties impaired, the appearance indicating premature old age, while the countenance expresses fear and timidity. A very common symptom, especially with young girls, is a disposition for solitude. The poor victims suffer with headaches, are wakeful and restless during the night, nervous, iritable, indolent, forgetful, distate for study, given to melancholy and hypochondria, and suffering with pain in various parts of the body. The appetite is variable,

they lack confidence in their own abilities, are subject to great mental despondency, weakness of the back and reproductive organs, a gradual wasting away of the flesh, and if a female, hysteria, *fluor albus*, etc.

Cowardice is a marked. symptom of this disgusting practice. The masturbator makes a poor soldier, for he lacks the physical strength to endure the fatiguing marches, and is powerless to face great danger of any kind. Indeed the poor wretch lacks the courage to look a person full in the face. When the filthy habit has been continued for a series of years, the system will be feverish, with sudden flashes of heat over the face. The eyes have a sheepish, wavering, hesitating look; the countenance pale and gloomy, with an expression of distrust; dark spots or semicircles beneath the eyes, especially with females; pulse irregular, and from the constant waste of nervous matter the hair dry and brash.

General debility and emaciation ensue, continuing with an accelerating ratio. Then shortness of breath, and severe palpitation of the heart on taking even slight exercise, or experiencing a sudden emotion of joy or grief. The head suffers constant pain, especially in the cerebellum. The various organs fail in the performance of their functions, especially the eyes and generative organs of the male, which greatly diminish in size, losing their muscular power, incapable of excitement without resorting to extraordinary means, and in thousands of cases an entire loss of virile power. The skin suffers from eruptions, attended with great spinal irritation. To unrefreshing sleep are added licentious dreams by night and lustful thoughts by day. Then follow cough, dispepsia, night-sweats, costiveness and pains in the chest and loins. The poor wretch is slowly wasting away, a curse to himself and a horror to his friends, until death kindly closes the scene.

Professor John King, M. D., in his "Family Physician," page 380, says: "I have treated no less than 2,500 patients

whose ailments were brought on by the horrible habit of masturbation, and among these about one-third were females." Prof. King further says: "The children of parents, whose nervous systems have been impaired by masturbation are never robust and vigorous. They are subject to convulsions in infancy; to epilepsy; to scrofula; their mental qualifications never extraordinary, and they are apt to be diminutive in stature."

From the annual report of the Insane Asylum at Columbus, Ohio, for the year 1868, it appears that about one third of the causes assigned for the dethronement of reason was masturbation. Comment is unnecessary.

In order to gain information upon this subject, Professor Chaney addressed a letter to the courteous Superintendent of the Insane Asylum at Stockton, Cal., and received the following in reply:

STOCKTON, *February* 25, 1875.

PROF. W. H. CHANEY:

Dear Sir—Your letter of the 9th inst. is rec'd.

Upon examination of the commitments of patients sent to the Asylum since 1857, extending through a term of sixteen years, I find that during said period, there have been committed and received 5,459 patients; and of these, masturbation is the assigned cause of insanity in 495 cases. There is no cause at all assigned however in about one third of the cases.

The prevalence, and ruinous effects on body and mind, of this unnatural practice, are so generally conceded, that my opinion in confirmation thereof is only adding another mite in the scale which already contains the entire weight.

Very respectfully yours,

G. A. SHURTLEFF.

Consumptives should never become parents. Like syphilis, when the seeds of this insidious disease are once sown in the system, it may be transmitted and linger for a dozen generations. Its victims often attain to middle age, and become fathers and mothers without exhibiting any of the symptoms

of consumption. The first attack is set down simply to "a bad cold." And it proves so bad a cold that it cannot be cured. The patient may reproach himself for negligence, or blame the physician with ignorance, but all are of no avail. He has inherited consumption from either a parent, grandparent, or some remote ancestor, and must die. His little children, now so rosy and full of life, have inherited from him a germ of the fell destroyer. It may lie dormant in the system until they have grown to manhood or womanhood, and then, just as they feel that life has fairly commenced, this germ of death will develope. Then comes the slowly wasting away, the victim still clinging to life, hoping against hope, even until the last breath. Would it not be better if such persons had never been born? Yet thousands and tens of thousands are annually ushered into existence, only to suffer and die!

If a man is a thief at heart, a liar or a murderer, *he* knows it, even though he may conceal the knowledge from every one else—even though he never yields to any of the dreadful temptations to which he must be subject. Still he may beget a whole family of thieves, liars and murderers. I have often witnessed cases of this kind during my thirty years' practice of medicine. I remember one very sad instance which made a deep impression upon my mind. It was that of a clergyman, apparently one of the most honest and upright of men. His wife was a model woman. Yet, of four sons born to them, the three eldest were convicted of theft and sentenced to imprisonment. The youngest was very intellectual, and to all appearance, entirely free from any dishonest taint. He became an eminent lawyer and was elected to the State Senate. Everywhere he was honored and beloved, yet two of his three sons were convicted of stealing in spite of his influence as a lawyer and statesman.

Now for a solution of this seeming mystery. The clergyman had inherited a disposition to steal, as he confessed to his

prison myself. Therefore I shall quote from others whenever I can.

In the *Atlantic Monthly* for February, 1868, on page 142, you find the following:

"But in our civilized, sedentary life, he who would have good health must fight for it. Many people have the insolence to become parents who have no right to aspire to the dignity; children are born who have no right to exist; and skill preserves many whom nature is eager to destroy!"

There is something terribly shocking to old fogy ideas of right and justice in the foregoing, and yet if the reader can only divest himself of the prejudices of education, and view the subject purely from a moral and philosophical standpoint, he will have no desire to controvert the doctrine taught. Accepting this as a foundation on which to build, I will next quote from the critical and philosophical pen of Rev. James C. Jackson, M. D. of Dansville, New York:

"If so large a proportion of married and marriageable women in the United States—foreign-born women *not* included—as forty in a hundred are so constitutionally organized, and functionally developed, as to render them incompetent to give to offspring healthy bodies and proper combinations of mental and moral faculties, it follows of necessity, it seems to me, that they are not competent to the task of child-bearing and child-rearing without *great injury to themselves.*

"If this be so, the question arises and at once assumes a *moral* aspect, whether they are at liberty to become mothers at all. Could they give birth to healthy children, though they did it to their own loss of health and life, the moral aspect of the case might be changed; but to become mothers of children who, in all probability, under present customs and habits of training and rearing children in America, can never have good health, though they may live to adult age—while in so doing

they make themselves sick and essentially shorten their own lives—does not seem to present in its behalf, a right minded morality. On the other hand, it wears decidedly the appearance of a transaction originating in heedlessness of consequences, and productive of very ill and very sad results. Justly, therefore, it may be characterized as *immoral, criminal and wicked,* for a man and woman to beget and bear children, where the woman is so constitutionally feeble as to forbid the reasonable expectation that during the period of pregnancy, nursing and early rearing, she will be able to give to her offspring, robust constitutions and vigorous functional activities. If to do so be not immoral, it would seem difficult to make any act in one's life such. It is conceded on all sides, that to *train* a child wrong *is* wrong. If so, what is the nature and character of the act which begets and conceives a child so that when born it goes wrong by the force of antenatal impulses,—goes wrong because all its predispositions and tendencies are wrong? Writers on moral philosophy, agree in saying that whoever makes a fundamental falsehood take the place of fundamental truth, as though it were a truth, commits a more grievous wrong upon mankind by far, than though he should make a wrong application of a fundamental truth in his conduct in life. For, in the one case he poisons the fountain, and so poisons all who drink, while in the latter he poisons perhaps only himself.

"If a feeble, sickly, mal-organized woman, only injured herself by acts of conception, the evil would be of comparatively small account, though bad enough at that, but when to the injury *she* receives, is added that of giving birth—as all of this class of women do—to children who are either still-born, or if born alive, died early, or if able to live along into fullness of years, *never* see a single day when existence to them is not a burden. the immorality of such conduct is not doubtful. To any candid mind, at once it becomes clear and conclusive. The law of the case governs the fact of the case,

and science determines its character, declaring in precise terms, that women who *cannot* bear healthy and well-disposed children should not have any, and that those who do bear them commit moral wrong.

"It is a curious but very significant fact, that the vicious portions of our population have their starting or originating point in families, or in parentage, much more moral than themselves. Especially is this true of *native-born* Americans. I have visited Jails, Penitentiaries, State Prisons, Houses of Correction, Poorhouses, and Lunatic Asylums, and made minute and general inquiries, and I could not find five per cent. of the whole number of American born inmates, who could date back two generations to knavish, vicious ancestors. The great majority was made up of persons whose parents were conventionally or morally respectable. How then came they to be adepts in crime or victims to it? I answer, largely, by reason, in the *first* place, of constitutional proclivities to mental and moral abnormalism, instituted and induced through the ill health of their mothers, producing in these mental and moral perversities which their children inherited as predispositions; and, in the *second* place, by reason of the want of such healthful early training and moral instructions, as every child must have, if, in after life, he is to keep in the right way, and which a sickly, peevish, fretful, fault-finding, half-drugged-to-death mother is quite incompetent to give.

"One of the laws of human nature is that physical conditions, or states of body, find their correspondents in mental and moral conditions, or states of mind and heart. Thus, if one wants a sound mind, he should expect to find it in a sound body more surely than in an unsound one, and a healthy, well balanced state of the affections in a healthy body than in a sickly one. The reason for such expectation is, that body and mind reciprocally influence each other, and that where the ordinary, habitual, or constitutional conditions of body are unhealthy, there *must* exist in greater or less de-

gree correspondingly unhealthy conditions of mind. These, as they exist in the mother, may be simply a functional derangement, and so be only temporary, or they may be constitutional and so ever-present. Whichever it be, if she is under their influence at conception, and during fœtal life, and during the period of nursing, and during the subsequent period of her child's life in which Nature designs she should be his teacher, guide, inspirer and supporter, he can no more resist her morbid sway than once in the current of Niagara river he could resist going over its 'Falls.' If then she be in all her *structural* relations, physical, mental, and spiritual, abnormally organized—say feeble in body, morbid in mind, and extremely vibratory in spiritual impulses, she is by every law that involves *moral* considerations enjoined not to have children. Nevertheless, such women keep on having them, and they die, and the mothers weep, and the fathers mourn, and solemn funerals are had, and pious platitudes are uttered, and God's providence is admited to be *mysterious*, and resignation to the Divine will is invoked—all this while God's will having been that such children should not be born, their deaths resulting not by a mysterious Providence, but strictly in accordance with Law. There are tens of thousands of fathers and mothers in the Republic who every year are called to mourn over the deaths of little ones whom they dearly love, who ought to repent in sackcloth and ashes for the sin of having given them birth only—to have them die. In God's plan of Human existence, Heaven is not the *natural* home of Infants, but earth is. Children born to the earth, ought of right to themselves, and to Society, and to mankind at large, to have Life Force enough—conditions of living being favorable—to remain here, grow up, mature and die only of old age, when, if they lived for Humanity and loved God, they will be prepared for Heaven. It is a sin huge enough, for parents to have children who are sufficiently hardy in constitution to live under fair auspices but *who have to die because their parents and*

the Doctors whom they employ do not know enough to keep them alive; but it is in my view, a much more enormous sin to give to children so feeble vitality that they cannot live. This is in its inception and in its conclusion so *heartless* a transaction, as to demand the severest censure. Did it not generally originate in desires quite selfish and in gratifications mainly lustful, one might pity the ignorance that produces such dire results; but as it is, when children are begotten under promptings of mere animal passion, and born so feeble that they must die, or if they live, suffer death twice told, one does not feel much like pitying, but more like rejoicing that God is true to the great law of the 'Fitness of Things.'

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"Of late, public attention has been called by certain Physicians, Editors and Clergymen, to the crime of abortion. They claim that the practice of *procuring* loss of Embryo is quite common amongst American-born women who are married. This practice they characterize as highly immoral, and they appeal to the moral sense of such women as indulge in it henceforth to cease from it. With them, I recognize the looseness of morals which allows the prospective mother to commit the act of fœticide. With them, also, I feel the need of putting a stop to it. But I confess my astonishment that men eminent in their knowledge of philosophy, of morals and of casuistry should have concluded that all that is needful to cure an evil already so wide-spread and rapidly on the increase, is to call public attention to it, and make fervid appeals to those committing it to abstain from it.

"Is nothing else demanded? Let us see. A pretty, delicate, good-looking woman is married to a hale, hearty, robust man. He finds her to possess eminently those qualities which he desires in a *wife.* She has defects, however. She has little constitutional stamina and very feeble functional force. She, therefore, cannot become a mother without, first—impairing her health; or, second,—perhaps, without

killing her; or, third,—if she lives, without giving birth to a very feeble, sickly, pining baby; and, fourth,—without being totally unable to fulfil toward her child the duties and responsibilities of a mother. Now these relations of hers to child-bearing all could have been ascertained before marriage. Notwithstanding these fundamental defects in her physical organization, her husband courted and married her. If he did not know these peculiarities of hers before, who but himself is to blame? Would a farmer buy a horse for breeding, without satisfying himself that she could answer his ends? Or, if desiring any *particular* end to be secured, would he take his risks blindly? Why should a man play the *foolish* in the most important act of his life, and take to himself a woman whom he wants to fulfil the double duty of wife and mother, when she cannot take on herself the latter relation without jeopardy to her life? In the case supposed, however, he has done it, and the question arises whether, in the exercise of his love or his authority, he may impose gestation upon her, thus putting her life in peril—without himself incurring blame? For a man living in any neighborhood in our country to be known as habitually exposing his wife to conditions that should place her life in imminent hazard, would be to strip him of all respect, if it did not subject him to punishment. Yet there are such men as I have supposed; there are thousands and tens of thousands of them—yes, as many as there are women who produce abortions on themselves—who do this very meanness—this great wickedness of exposing their wives to death, by making them take on maternal conditions. And the gentlemen who have written on the subject of the criminality of abortion, have not thought it worth while to make any allusion to this horrible crime of enforced pregnancy. In the case supposed—this frail, feeble woman, finding herself prolific, and fearing the result of going to full birth, ponders it long and anxiously. Some friend tells her that she can be freed from all her troubles without

risk—if miscarriage is procured in the earlier months of gestation, and so it is done. Poor creature; with death staring her in the face if she does *not* produce it, her conscience-keepers tell her she must submit and take her chances of living through child-labor. They may tell her so and tell her the truth—but as long as '*self*-preservation is the first law of nature,' she will most likely heed her instincts, rather than any conscientious scruples they may awaken.

"If this evil is ever to be cured, writers other than those who can only see *one* side of it must engage in its discussion and cure. Men must be made intelligent and moral as well as women. If the latter are to be taught that abortion can not be super-induced without the commission of a crime, the former must be made to feel that heedless and selfish cohabitation, resulting in propagation of young, is in *itself and all its succeedants and consequences* a great immorality. If men will love their wives as their own bodies, when these are sickly, or feeble in health, or lacking in constitutional stamina, or unwilling to bear children, they will live continently with them; in which case their wives will have no motives to commit abortion. For it follows quite of necessity that if a woman is not made pregnant, she cannot miscarry her young. If they will not do this, but will use their wives, as many men now-a-days do, for purposes of lust, then however much may be written or said on the subject, miscarriages, whether arising in the main from sexual debility, or from the use of mechanical or vitally reactionary causes, will continue to increase in the ratio of the illness or the morbid sensibilities of the parties involved.

"It may be thought that for husbands who have wives that are so feeble as to be unable to bear children without great peril to their lives, to forego all conjugal enjoyment except such as is consistent with the entire freedom of their wives from maternity, must in its very nature be quite difficult. Possibly it may be to those of them who prefer their own

pleasure to the health and lives of their wives, but to such of them as love and honor their companions, it is not at all difficult, nor need it involve great self-denial. If, however, it were a matter involving large resolution and great self-abnegation, it would none the less be their duty, for the Christian law for the husband is that he love his wife as himself.

"If moralists and casuists would meet these evils, let them induce the husbands of feeble wives, or wives unwilling to have children, to respect their preferences, and the cure for abortion will be immediate and effectual."

These, and numerous other considerations, induced Dr. Jackson to seek for a remedy of such a character that no injury could possibly result. The remedy having been discovered, the doctor thus discourses concerning it:

"The subject of *parentage*, its peculiarities, necessities and varied conditions and responsibilities, has been criminally neglected. More than half of the people of the United States entering into matrimonial relations, are not prepared to do so, ignorantly or wilfully violate the laws of reproduction, and the culpable consequences of their conduct to mother and offspring are frequently attributed by worthy people even, to 'the mysterious dispensations of Providence.' With this day of increasing knowledge, our duties and obligations must keep pace. The conditions of parentage, its present and prospective effects upon the health of both mother and offspring, should be well considered. The reasons of its impropriety, if any exist, the circumstances which amount to a moral prohibition, should be as well considered and understood, and also as universally acted upon as that of marriage itself. To us, as reasoning, intelligent beings, moral and responsible for the results, are committed these interests. Science sheds the refulgent light of physiology on these subjects, and the best of writers are discussing them. The time

of ignorance was once winked at, but now, all who remain so are culpable and without adequate excuse.

"It is more than twenty years since we actively engaged in the arduous and responsible duties devolving upon the practice of medicine, and how repeated have been the many, many solicitations to ascertain if our skill could not furnish for the family, a safe, certain and healthful cure for the various kinds of female weakness, everywhere prevalent, and annually upon the increase. Such a remedy would undoubtedly act as a prophylactic, avoiding the incomparable evils of miscarriage as well as the issues of ill health, debility and death which are imposed on the enfeebled mother. The Wafer now offered is especially designed for those who make excellent wives, but are disqualified from becoming good mothers. It is likewise designed as a REMEDY in UTERINE WEAKNESSES; also for LEUCORRHŒA, IT IS WITHOUT A RIVAL. In EXCESSIVE MENSTRUATION it is a REMEDIAL AGENT OF THE FIRST CLASS. In fact, I may mention prolapsus uteri, antroversion, retroversion, ulceration of the uterus, continuous menstruation, and vicarious mestruation, by which is meant where the catamenia makes its appearance at the nipple, umbilical, etc. After much reflection and experience, we candidly think that THE WAFER, used for legitimate purposes only, is perfectly healthful. In a word, it is designed and well calculated to prevent unnecessary pain, sickness, and untold woe, conferring inestimable and innumerable moral and felicitous advantages upon the married state.

"Finally, we have been most urgently solicited to prepare these WAFERS, so that the benefit might be enjoyed by those not within our own immediate practice. It occurred to us, at first, that a proper article might be used for improper purposes; but on more mature consideration, we see that such an objection might lie equally well against any worthy article, cause, or object, capable of mis-direction. Responsibility, therefore, rests in moral and intelligent action, and the *duty* belongs to each individual."

A medical writer who had read what Dr. Jackson says upon the subject, and who evidently understood the matter in all its bearings, says:

"Man is not content without lawful venery. Forbearance and moderate indulgence, which should ever be the rule, is attended wtih the very contingencies which we wish to avoid. Often impregnation is a fortuitous event, coming not only without our design, and when we least expect it, but when we have carefully anticipated its possibility and been as cautiously guarded against its occurrence. While chastity and continence may moderate some of the evils, yet it does not absolve from the responsibilities and liabilities which it is necessary to avoid. In these instances which we are now specially considering, where prudential and moral considerations plainly indicate the wickedness of exposing the wife to the dangers of maternity, the peril nevertheless is imminent. The conjugal instincts and nuptial impulses are as warm and as alluring, and the conceptive aptitude as certain as with those who are prepared to become mothers. And yet the evils which we wish to avoid, despite of the advice of experienced physicians and the prudence which the circumstances of the case enjoin, are forced upon us. The demand upon science and art is to furnish the best of remedies for these purposes.

"Finally, the WAFER is eminently proper for the use of the married, who are healthy and capable of child-bearing. The general experience of the medical profession will unite in testifying to the fact that our country women bear children too frequently. Before recovering from the constitutional effects of bearing, nursing and rearing the child—before recovering proper vigor and tone of body and of mind, she is again overtaken, as it were, *surprised* by the indications promising prolificacy. This frequent fruitfulness debilitates the system, is a constant and relentless tax upon the nutritive powers, and the sustenance which should be developed for

physical culture, for renewing the tissues and begetting hardihood and health in her system, goes to build up the feeble, puny embryo. We cannot expect healthy, hardy, long-lived children under such circumstances. We sagely wonder why it is that our race degenerates. Infantile mortality frightens us, and yet one of the most palpable causes of it is too frequent parentage. We do not properly consider or provide against it. No female should undertake the high mission of maternity without the qualifications which are essential to confer upon the offspring its physiological, infantile rights. A careful physical preparation upon the part of the mother is therefore necessary, and a wise foresight will amply prepare for the contingency, so that she may bequeath in full her own rugged vital stamina to the full measure of her ability. Just how long she should be exempt after child-bearing we cannot say, but a sufficient time to regain full elasticity and vigor of body and mind. In some instances, three or four years; in others, seven to ten are necessary in order to insure the best possible conditions for maternity. The necessities of the case must be the law of the case; and if we rashly or unthinkingly violate the requirements of nature, we dearly count the cost of our instruction in the remedial operation of the penalties.

"Especially should every mother, by the love which she cherishes for her little ones, by her wishes for their prosperity, by her hopes of their success in life, by all her desires for their future usefulness and goodness, by every consideration provide for their prospective well-being, and by so doing, she lays a happy foundation for her own.

"In reflecting upon the various methods and remedies which have been hitherto proposed and the means used, their attending circumstances and uncertainty of them, forcibly reminded me of the adage of the distinguished COLUMELLA: "*Nothing is perfected—nothing completed, by the labor of one.*"

In turning our attention to therapeutics for a successful rem-

edy, and even after its grand and important discovery, when by art I succeeded in bringing it to its present availability and perfection, I felt conscious that prejudice and skepticism, and a low-minded incredulity, might object to its use. Ignorance always assumes that she is the only safe repository of virtue. That knowledge is unsafe and dangerous, and leads to improper consequences. The remedy being new and original, and having not yet the sanction of custom and the approval of general usage, I anticipated that some might try to object to its favorable introduction because persons might misapply or misdirect its use. So upon every subject there are heard *two voices*. Let one illustration suffice. When Guttenburg, the first printer, was working in his cell in the Monastery of St. Aborsgot, he tells us that he heard two voices address him. The one bade him desist; *told him of the power his invention would put in the hands of bad men to propagate their wickedness;* told him how men would profane the art he had created, and how posterity would have cause to curse the man who gave it to the world. So impressed was Guttenburg with what he heard, that he took a hammer and broke to pieces the types he had laboriously put together. His work of destruction was only stayed by another voice, sweet and musical, that fell upon his ear, telling him to go on and to rejoice in his work; *that all good might be made the cause of evil;* that God would bless the right in the end. So to all of us still come those voices that came to Guttenburg, questioning our intents as well as the results of our labors, and like him may we have the courage and genius to be humane, and absolve ourselves from every ban of convention which impedes progress or is a hindrance to the well-being of mankind.

"It is a first inquiry if the 'WAFER FOR FEMALE WEAKNESS' contains any deleterious or poisonous substance or any property injurious to health. Anything, in fact, which can in any way operate to the prejudice of the uterine organs, or in the slightest detract from their functional powers. We

make our answers complete at once by affirming that they contain nothing injurious to the health of women or in the slightest degree opposed to the functional integrity of the female constitution, either in its present or ultimate effects. The directions which accompany each box, enumerate their medicinal properties and qualifying remedial effects, which determine their character, entitling them to our high consideration for female weakness. Their employment, so far from being in any sense detrimental, is of high moment, especially in the alleviation and cure of Leucorrhœal discharges, checking passive Hemorrhage, excessive Catamenia and Menorrhagic tendencies. They have proved to be excellent remedies in ulcerations of the neck and mouth of the Uterus, and all the female ailments which have been enumerated.

"When the directions, as given in each box, are faithfully followed, we have the utmost confidence in this WAFER as a certain and safe remedy. The wonderful predisposition and exceedingly great aptitude of all women to female weakness is the reason why the WAFER should be properly employed, and with that care and conscious prudence which every female should exercise, they will prove effective for the purposes for which they are designed. As it is not possible nor proper to make public references of their successful employment, we would simply ask those who have become acquainted with the virtues of the WAFER to speak to their friends who need them, and thus introduce them to favorable notice. From the foregoing pages, the reader will also perceive that I have treated the subject with care and with the gravity it demands. I have done so, also, in order that each may be able to form some opinion as to the merits of the remedy proposed, and be able to distinguish it from any article put forward without the sanctions of skill or experience. Those who wish to communicate with me personally and confidentially by letter on this subject, or concerning female diseases or weaknesses, and their proper management, will bear in mind my address."

So much for what others have said upon this subject, and in conclusion I will only add that I have a thorough knowledge of the "WAFER" spoken of, know all the ingredients of which it is compounded, and have the right to make and prescribe the same. I have used this WAFER in my private practice during the past ten years, with only two cases arising which may be called failures, or even an approach to failure. The peculiar diseases to which women are subject, are aggravated, after marriage, by excessive venery, and therefore no young couple should presume to enter into this holy alliance without first providing this remedy, that it may always be at hand if needed. Mothers are sure to transmit to the offspring the diseases with which they are afflicted during pregnancy, and this will explain why our American women are so generally the victims of female weakness — they have inherited from their mothers and will transmit it to their children if nothing is done. I can give numerous references to ladies of the highest standing in society, showing that these WAFERS are a perfect panecea for all the ailments and weaknesses to which woman is subject by reason of her sex.

In addition to this WAFER, I have a most wonderful remedy for barrenness, which I have named "The Elixir of Life." It is not only a perfect specific for sterility, on the part of the female, in cases where there is no malformation, but in the case of males who have lost their powers of virility, the ELIXIR works like magic. I have employed this remedy very successfully for many years, and now there are scores of couples blessed with children who would have else gone childless to their graves. But as in the case of the WAFER, so of the ELIXIR. I do not like to prescribe either without a personal interview, for there are so many things to be considered that I have not time to write the necessary questions. *Full* particulars should be stated by letter, where a personal interview cannot be had.

CHAPTER V.

TEMPORARY SEPARATION; PREPARATIONS; CONCEPTION.

At least one month before conception is to be attempted there should be a separation between the man and woman, during which they should not meet. One should leave home, and it is preferable that it should be the woman. Let her go on a visit to her mother, or some very kind friend, where she is sure not only of being welcome, but that her company is actually desired. A mountainous region, or thick forest groves, made healthy by pellucid streams of flowing water, or the sea shore in a rural district during the pleasant season, should be selected as the retreat, in preference to a city, village, or the open plain. The object is to bring her into the closest possible *rapport* with Nature, not only inhaling a pure atmosphere, but taking in the magnetism of Nature in all its purity and freshness. If asked the why, my answer is that as the human is a progression from mother earth, and really her offspring, that when we would train the human into the highest conditions, we must resort to first principles, in their strongest and healthiest conditions, coming down to the very dust from which we sprang, rather than stuffing with pound-cake and champagne.

During this antenatal probation the woman should subsist entirely upon the most nutritious diet, using the greatest care never to gorge the stomach, or to partake of food not easy of digestion. What this food should be, she will be able to determine herself better than any physician can for her, because no two persons are alike, and what is wholesome nutri-

ment for one may be poison for another. This I can say, however, the food should be as near as possible the natural product, avoiding what are called "appetizers," "artificial condiments, etc." The person to whom mustard, pickles, etc., have become a necessity, is like the boy in a cold windy day who continues thrusting his hands into warm water, declaring that they would freeze if he did not. And so indeed they would, if he had continued this foolish operation for a length of time, since every time he puts them into the water renders them more tender and sensitive to the cold. So, too, persons may so accustom themselves to living on poisons—poisons that are slowly destroying life—that the system as well as the appetite seems to demand them.

The meals should be regular, the food well masticated, be eaten slowly, amid cheerful conversation, the mind free from care and anxiety. Better to miss a meal entirely, than to eat it half masticated, or when the mind is distracted by anxiety, hatred, or any of the discordant emotions.

Constant exercise in the open air is of the utmost importance. It would be better if this exercise partook of the nature of labor, rather than to walk about mechanically and listlessly. Working in a garden, amid the flowers and sunshine is excellent. But she should have no fear of being "sunburnt." Indeed she should court the sun's rays full in her face, instead of striving to avoid them by seeking the shade or hiding behind a huge sun-bonnet. She should also dig in the soil with her hands, exposing her naked feet to the fresh earth, when this can be done with safety from being chilled. The next best kind of exercise is going a hunting or fishing, provided she can enter upon either with enthusiasm. To do so mechanically, with no heart for the sport, would be no better than taking a walk without any object in view save to have exercise.

The exercise recommended will of course necessitate frequent ablutions and a daily bath. The exercise will tend

to open the pores in order to throw off the excrementitious elements which, if retained in the system through want of exercise, or any other cause, will generate disease and death. Digging, bare-headed, bare-armed, bare-legged and bare-footed, when the sun is shining in the fervency of its heat, will greatly assist both the sensible and insensible perspiration. This is the first half of the work of purification, and unless the last half, *thorough bathing*, is attended to properly, the first half may prove a positive injury, from the clogging of the pores on the surface, resulting in severe colds, fevers and inflammations of various kinds. But bathe properly, with the water neither too cold nor too warm, rubbing thoroughly and putting on flannels, or getting between a pair of blankets, will complete the good work begun for the system by delving in the ground.

During this time the mind should not only be kept free from excitements of various kinds, but should be dwelling with pleasure upon the memory of the man who is to be the father of her child. He should write to her frequently, always in a kind and affectionate way, never communicating news of a kind likely to disturb the mental equilibrium. Moreover, the mind should be occupied in reading such authors as will tend to instruct, interest and elevate. In her private room should be pictures such as the eye of a pure woman can rest upon with pleasure, with nothing to disturb the nervous system or offend the taste.

Many suppose that these conditions are not necessary until after conception, but this is a grave error. It has been observed in a few cases (and has doubtless occurred in thousands where it has not been noticed), that the child has taken on certain conditions peculiar to the mother *before* conception, but which also ceased *before* impregnation. Thus a poor girl in Boston, famishing and freezing for weeks, at last yielded to the solicitations of a man and became his mistress. He placed her in a comfortable home, and bountifully supplied

all her wants. In less than a month after she proved to be *enciente.* When the child was born it manifested symptoms of being cold. It would shiver and draw its knees up almost to the chin, just as its poor mother had done in the wretched cellar where she had passed so many cheerless nights. It also appeared half famished for food. And these peculiarities grew with its growth, and strengthened with its years. What a pity that some nurse could not whip the child for its greediness, and shake it for shivering!

Another case was that of a young woman who was engaged to be married to the captain of a ship which was away on a foreign voyage. One day the news came that the ship was lost, and that all hands had perished. This threw her into a profound melancholy, and for weeks she was upon the verge of insanity. Then the captain suddenly returned. He had been picked up by a ship bound for South America, and had not been able to send a communication home. They were married without delay, and conception followed soon after. When the child was born it acted somewhat strangely, but not much was thought of it until old enough to run round the room and play. It was then observed that the little thing was constantly seeking solitude, acting as the mother had when she believed that her betrothed was no more.

In both these cases there can be no doubt but that the evil conditions had ceased before conception occurred. But for weeks before the brightening of conditions came, every part of the system was permeated with the terrible agony, and as conception resulted before it had time to recover normal conditions, it was the most natural effect imaginable that the child should partake of those conditions.

To sum up the whole matter in a few words, the woman should be put in a course of training calculated to develop, in the highest degree, all those traits and peculiarities desired in the child. If she would have him a mathematician, then she must daily employ her mind solving mathematical prob-

lems; enthusiastically if possible, so that her whole system will become permeated with the mathematical *neurena*. All the functions will thrill sympathetically with mathematics, the nervous vibrations continuing for days after the cause has ceased to operate. Under such circumstances the child would be *begotten* a mathematician, an influence far more potent than the method advised by all other physicians who have written upon this subject, namely, to *breed* a mathematician. In like manner the mother may prepare for a poet, an orator, and so forth.

These hints are with reference to preparing the soil for the seed, whereas it is generally taught, in a brief way, that the seed must be planted, and that the qualities of the yield will depend entirely upon the care afterwards bestowed; or, to be plain, the superiority of the child will chiefly depend upon the care bestowed upon the mother during gestation. But we have seen in the two cases cited that although the mothers were properly cared for during gestation, still that care was insufficient to overcome ante-conception conditions. Then, if the ante-conception conditions are so powerful for evil, we may depend upon it they will prove equally powerful for good. And all this is very logical for this reason: Man has come up from the dust, through the plant, still inheriting many of the plant conditions. Now we know that far more depends upon how the soil has been prepared for the seed, than upon the care bestowed afterwards.

What I have said regarding the life and habits of the woman, applies with equal force to the man. He should live a life of chastity and purity, never allowing his mind to dwell upon the charms of any woman save the one who is to become the mother of his child. It should be agreed beforehand as to the kind of child desired, so that both can work in harmony. Suppose it to be a mathematician. Then he should daily exercise his mind in mathematics until his whole system partakes of the spirit. The secretions even will be

affected in consequence, permeating the very germ of life, so that he would beget a child that would become a better mathematician than himself, even though there should be no preparation of this kind on the part of the woman. But with both preparing for this single object, even though neither should be above mediocrity in mathematical ability, they might produce a child to excel even Zerah Colburn, for his mathematical powers were evidently the result of accident, that is, without design—the result of the mind of one or both of the parents having been much excited with numbers, and thus it was transmitted to Zerah.

Any person of ordinary intelligence will be able to prepare for begetting a poet, an orator, or whatever type of child desired, from the general instructions here given. The physical training will not be varied much, and as a further hint upon this point I will refer to the training of a pugilist before a prize fight. Everything that he does is with a view of developing his physical into the most perfect conditions; and this is what both the man and woman should do who meditate the holy act which has for its object the begetting of offspring.

Here I ask the reader to pause for a moment's reflection. The best and highest authority and example to which I could refer was a prize fighter! It is a disgrace to the intelligence of the age and proves beyond question that the standing of the Medical profession is even lower down than the barbarous custom of pugilism. If the science of life held the rank it should, then prize fighters would learn from the faculty how to put themselves into the best physical conditions; but in this one particular, as matters now stand, the "practised trainer" is in advance of the whole Medical profession. Should any physician dispute this and assert that it was educated physicians who first taught the "professional trainer," then I reply, so much more disgraceful for the doctors, since they have taught mankind how they may most successfully beat, bruise

and maim each other, but have not thought it worth while to instruct them how to most successfully beget offspring. Does not this condition of society prove the necessity of this work? But why has the medical faculty been so condescending in one direction and reserved in another? The answer involves a secret which I will expose.

Doctors, lawyers and preachers are all manufactured in the same shop, namely, the college. They constitute the three "learned professions," and take highest rank in society. Being class-mates and college chums naturally endears them to each other, and they soon learn to work for each other's interests. Their sons and daughters intermarry, and it is desirable to preserve and perpetuate, not only the wealth and respectability connected with these three professions, but to provide for an increase of business for their children and children's children, rather than to devise a plan which would leave them without professional employment, and perhaps make it necessary for their sons to become mechanics and laborers. But suppose every physician in the United States should try, as I am doing, to teach how children should be born. In the next generation disease would decrease more than one thousand per cent. Doctors are all aware of this, and since the respectability and perpetuity of the profession depends upon a bountiful supply of disease, they are not going to do anything so idiotic as to teach people how their children may be born *sano meno in sano corpore*, or with sound minds and with sound bodies.

Moreover, children born as I am teaching, and in the next generation there would be such a decrease of crime and pauperism that many a lawyer would go hungry unless he went to work for a living. Besides, children born under such perfect and harmonious relations would mature into harmonious men and women; they would be ashamed to go to law with each other, and the result would be that civil as well as criminal courts would have but little to do, all of which would be

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very bad for the lawyers, who are the dear friends of the doctors.

Still more: children so well born the first time, would not need to be "born again." They would not be in danger of a never-ending hell; would not need to be "washed in the blood of the Lamb," and consequently there would be but little for the preachers to do by way of patching up and repairing humanity, getting it in presentable shape for passing muster with St. Peter, at the golden gate of the New Jerusalem. At present "the harvest is great but the laborers are few," when we consider the hundreds of thousands of monstrosities born annually in the United States, and notwithstanding we have some fifty thousand clergymen, still our prisons are crowded with criminals because the clergy have not time to regenerate them all. Were the physicians to do their duty, as I am trying to do mine, this vast army of clergymen would soon be decimated like our army of soldiers at the close of the war.

I am aware that the exposure of these secrets will call down upon my head the bitterest denunciations from the three learned professions and their friends. They will not only attempt to ruin me professionally, but personally, charging me with every crime in the calender. The three combined constitute the greatest moral [immoral?] power in the land, and usually, whoever dares to utter a syllable against their established practices must expect to have his name made infamous. But my hope is in the people and in their support. This book may cost me my reputation, or even worse, but I shall have the satisfaction of knowing that I have aimed a deadly blow at what are styled the "learned professions," but what are really only the relics of barbarism.

Should a clergyman object to the severity of my language, this is my answer: More than fifty thousand of you in this country are preaching "regeneration," while not even *one* preaches *generation*. You are gentlemen of intelligence and

education; you *know* that the race might be improved many hundred per cent. if parents were taught the laws to be observed in the propagation of offspring, yet you are silent as the grave upon the subject. For hundreds of years the clergy have been preaching "Christ and him crucified" in order to reform the world, yet crime and immorality have been steadily upont he increase. Then why not try another remedy if you are really in earnest in your pretences about elevating the race. The remedy which you are trying is like purifying the stream instead of the fountain. You cannot gainsay these facts. You know they are true. Therefore the only reply I expect you to make is to denounce me individually.

As for the lawyers, I make no pretensions to a knowledge of their profession, but a friend of mine, Prof. W. H. Chaney, who has had a dozen years' practice in the courts of different states of the Union, assures me that I am right in my deductions, so far as lawyers and preachers are concerned, and that, he is ready to meet any one, with either tongue or pen, who takes issue with me. This leaves me only the doctors to fight, and backed up by the intelligence and common sense of the masses, I do not fear for the result.

This may seem like a digression from the subject, but is only so in a technical sense. I must not only teach the way to beget offspring, but I must try and arouse the people from the fossilized apathy in which they have been plunged for centuries, and this arousing element I must sandwich between the scientific facts. But to resume:

During the absence of the wife, the husband should make such changes and improvements about the house and grounds as within his power, first being sure that the same will be pleasing to his wife. A stump or rock in the way, that annoys her, should be removed. Flowers should be planted and trained artistically. Injuries to doors and windows should be repaired. Carpets taken up and beaten, or a good time to put down a new carpet, or re-paper a room. There are a

thousand things which a kind and thoughtful man might do, all intended as pleasant surprises for the woman that he ought to love more than all things beside on this planet. Daily, every day of her absence, he should try to think of something that will add to her pleasure.

The reader may here interpose the objection that most persons are too poor to carry out these directions. Then I reply that they have no right to become parents. I speak of *moral* right, and cannot employ language too strong when I affirm that persons in straightened circumstances have no right to bring children into the world to suffer for the comforts of life, which often provokes to the commission of the first crime. All agree that prevention is worth more than cure. Then is it not better to prevent crime than to provide for its punishment? Yet if the parents are too poor to propagate children properly, then instead of bringing into existance a race of paupers and criminals they should have no children at all, and prevent crime in that way. But how? I will not tell in this book for the following reasons:

1. If revealed to all classes, indiscriminately, as it would be if made public, it would be prostituted to base purposes.

2. Although the foregoing is sufficient, there is still another reason which would alone deter me from making the matter public. Doctors, lawyers and preachers would become frantic over such a revelation, for it would be a dead shot at all three of the professions, depriving them of business and actually taking the bread out of their mouths. Fashionable respectability would go into spasms over it and I should forthwith be dragged to prison, whereby my power to serve mankind would be utterly paralyzed.

O, no; I will not publish this secret, for it would please my enemies too well. As all three are virtually in partnership, the lawyers have taken fine care to have the laws fixed up right with a view to any such emergency, and they would feel particularly outraged towards me, since there is nothing

criminal, no wrong, no injury of any kind invoked. They might forgive the professional abortionist, the murderer of unborn innocence, because those cases give employment to the doctor and bring good fees; also to the lawyer, who is called in to either prosecute or defend; also to the preacher, with material for a sensational sermon. But were I to reveal to the poor how they might avoid becoming parents, and the method be of that kind, destitute of even immorality, affording no employment for the learned professions and resulting in depriving their sons and grandsons of business in the future, don't you see they could not forgive me? Why, in the last of the year A. D. 1874, in San Francisco, a man and woman were arrested and imprisoned for having a printed circular advertising something of this kind, the circular stating that the great object was to starve out the abortionist and break up the infant slaughterhouses, where the most horrible murders are committed almost daily. You see, the three learned professions became alarmed, for they looked beyond the mere destruction of these murderers; they saw that if the use of this preventive became general that there was danger that San Francisco would stop breeding criminals, and then they would be out of employment. O, no; I cannot afford to give them such an advantage, for as it is they may accuse me of crime and conspire for my ruin.

Resuming once more the subject: The wife should select the proper time for returning home, namely, within a day or or two after the cessation of the menses. The husband should be notified and prepared to give her a kind and affectionate welcome. And indeed the feelings of both, if they have lived right during the separation, will be tender and loving. They will experience that old magnetic thrill, as their hands clasp and their lips come together, that thrill of pleasure so dear to both, at each meeting during the days of their betrothal. Perhaps that thrill had not been experienced for several months before she went away; perhaps they thought

it vanished forever. But now as it permeates through every nerve and fiber, they seem to have rolled back the years and to be living again in the honeymoon of love. This is as it should be, and without these emotions the begetting of offspring is unholy and impure.

No third party should be present at the meeting, because the magnetism of any one besides themselves would be a disturbing element. Like doves in the spring, they should lovingly fondle and pet each other, every motion, look and word characterized by the greatest gentleness. There should be no hurry, no impatience, no nervousness, nor any of the symptoms peculiar to beastly lust, but arm in arm, with quiet dignity, let them adjourn to the sleeping room. Remember that this must be in the broad light of day, with the blinds thrown open, and all the better if a gentle breeze comes dallying through the room, the pure breath which Nature wafts laden with magnetism and vitality.

If either has some unpleasant news they should not even *think* of it, much less impart it to the other, for this would break the delightful spell which should pervade every part of the being. As Byron says, they should let "Soft eyes look love to eyes that speak again." As for the rest, Nature is a good teacher, only I must caution the man against haste, that haste which has its birth in brutal passion, which proves a foe to the happiness of man and has so often caused the death of woman. I do not mean that the single act has caused death, although there are well authenticated cases even of this; there may be a thousand acts, before the woman yields up her wretched life, but she is dying nevertheless, dying by inches, being murdered by the man who should be her protector.

Not only should there be great gentleness and moderation, but a prolongation, deferring yet anticipating the trance of ecstasy, until at last, when it can be deferred no longer, then, gathering all the energies—I will let Alexander Pope tell the rest:

> "Till, all dissolving, in the trance we lay,
> And in tumultuous raptures died away."

CHAPTER VI.

GESTATION AND ATTENDING CONSEQUENCES IN GENERAL.

Presuming that conception has taken place, we come next to consider the most important period in the history of generation, namely, utero-gestation. But before giving definite instructions upon this subject, I must first correct a very popular error.

It is generally understood by the masses that the mother is almost entirely responsible for the physical, intellectual and moral status of the child. To illustrate: A wealthy merchant who had acquired a smattering knowledge of the laws of generation, decided, on ascertaining that his wife was pregnant, that the child should prove a sort of prodigy, for he supposed that this might be accomplished entirely by the care taken of the mother during gestation. Hence, she wanted for nothing that money could purchase, her home was like a palace, and servants obeyed her wishes without questioning. Thousands of dollars were lavished in order to secure everything desirable, and so confident was he that a very superior child would be born, that he boasted among his acquaintances what a wonder it would be.

At last the anxiously expected heir arrived, and began its earthly career under the most favorable surroundings. The new father employed the best of medical attendance, the best of nurses and the best of servants. But all were of no avail. The child was extremely delicate from birth, incapable of sound and refreshing slumber, constantly starting up in its sleep, and seemingly, the poor thing was nothing but a bun-

dle of nerves. By a hard struggle it was kept alive until the fourth month of its worried life, when it was released from an existence of pain and unrest.

So far as he knew, the father had done his whole duty in the premises, and he honestly thought that the entire blame rested upon the wife. He had lavished his money freely, and had she been but half as devoted, their child would have been robust and healthy. Such were his thoughts, and in the keenness of his sorrow they found utterance, wounding afresh the already heart-broken mother. On her part she knew that nothing had been neglected, and therefore his reproaches were hard to bear.

Now the solution of this seeming mystery is very simple to an intelligent physician, when once put in possession of the facts of the case, which were as follows:

About a week prior to the conception of this child, the merchant received notice that one of his debtors, whom he had trusted to the amount of several thousand dollars, was about disposing of his property under rather suspicious circumstances. His debtor was a country merchant, living nearly two hundred miles away, over a rough, hilly country, traversed only by teams and the old-fashioned stage coach. Traveling day and night, he at last reached the end of his journey, and then for two days and nights he was upon the watch to see that his debtor did not escape, as he evidently intended doing. At length the business was settled and he hurried home, after an absence of eight days of continued watching, anxiety and deprivation. His whole system was affected, and the child which he begot under these conditions must necessarily partake of his nervous exhaustion, in spite of all the care bestowed upon the mother during gestation.

This case sufficiently explains itself, and from the lesson it teaches the reader may learn that something else besides good care of the mother during gestation is absolutely necessary to the production of healthy offspring. Nevertheless I would not

he understood as underrating the blessings that must result to the child from good care of the mother during this important period. Another case illustrating this principle, although of an entirely different character, will prove both interesting and instructive :

In 1861, when the Massachusetts sixth regiment was suddenly called out, a young man who belonged to it was betrothed in marriage, intending that the ceremony should be performed in a few weeks. Under the circumstances it was thought best to anticipate the day already fixed, and so they were married only thirty-six hours before his starting for Washington. Both were strong and healthy, full of life and magnetism. Brief as was the period for indulging in marital rites, still conception was the result.

Now, mark the course of events. In less than four months this young man fell upon the field of battle. His remains were sent home for interment in his own Massachusetts. Parents, brothers and sisters were deeply afflicted, for he was a most worthy son and brother. But what was their grief compared with the anguish of that young wife, suddenly reft of her beloved companion, and her unborn child made fatherless. Strong men, unused to tears, wept convulsively as they witnessed her terrible grief and despair. "Bring my husband back to life, or let me die," was the continued wail of her broken heart.

Slowly and sadly the weeks went by, and she scarcely rallied from her hopeless melancholy during the remainder of the period of gestation. Of course her friends all expected that her child would be idiotic or shockingly deformed, and when at last the physician was called in as accoucheur, the mother of the poor sufferer whispered in his ear: "If it is a monster don't bring it to life, doctor, or it will be the death of my poor darling."

But the infant was perfectly and beautifully developed, seemingly so strong and robust, that the physician felt it to be

his solemn duty to preserve its life. The child proved to have inherited an excellent constitution, was rarely ill, and caused but little trouble during infancy. I heard last from this singular boy when he was in his seventh year. His health had continued good, and he manifested more than ordinary intelligence, although of a grave and saddened aspect beyond his years.

To the non-professional reader this case may seem to contradict the two previously cited—one, that of the poor girl who became a mistress to escape starvation, and the other that of a young woman who supposed that her betrothed had been lost at sea. But a careful examination of the causes and effects will show that all three are in harmony. In the two former cases, the evil conditions were anti-conceptional, producing a *permanent* effect upon the fœtus at the moment of impregnation. This was a radical defect, the same as in the case of the merchant, and therefore incurable by any means possible to employ either during gestation or after birth, for, "Whatsoever a man soweth, that shall he also reap." This much related to the laws of generation is irrevocable fate.

In the case last cited, the ante-conception conditions had been very favorable. Unlike the others, the beginning of the germ, the very foundation, had been nearly perfect. It may be illustrated by an agricultural similie. A good quality of soil is prepared in the best manner possible, and planted with a good quality of seed. Afterwards there may be cold, or storm, or drouth, and yet the crop prove above average. But a poor quality of soil, badly prepared, and planted with an inferior quality of seed, neither sunshine, nor shower, nor balmy air will produce any but a sorry harvest, whereas the cold and storm may utterly destroy it, for being feeble, it will not be able to resist an adversary like the good seed sown in good soil.

But there is another point connected with the Massachusetts case to which I wish to call particular attention, and

which, doubtless, had as much to do with this child so perfect in his developments, namely, *after conception there was no man to claim the rights of a husband!* I shall not dwell upon this point at present, but am anxious to impress the mind of the reader with the great importance and responsibility which it involves. As we are taking our lessons from nature, let us descend in the scale of being, from man to the radiate, and after leaving the human we shall nowhere find the male molesting the female during gestation. The inference is therefore plain that man has become depraved in his desires, showing forth less humanity towards his companion and unborn child than even the brute.

At the risk of being tedious, I must cite one more case in point:

In the early part of 1874, in Chico, California, a young lady, whom we will call Miss C., was engaged as a teacher in the public school. She was more than average in strength of constitution, intelligence and moral character. She attracted the attention of Mr. J. O. W., the City Marshal, and they became engaged in marriage. On her part, all the wealth of her woman's love was drawn forth and lavished upon one, who, in her infatuation, seemed the personification of everything noble and manly. On his part, as events have subsequently shown, he was actuated only by the basest of motives, carefully concealed under the pretence of the most devoted love. But I need not dwell upon details. It was the old, old story of woman's blind trust and man's shameless treachery.

Betrayed, seduced, deserted, and soon to become an object of loathing among her associates (for her dreadful secret must soon reveal itself in her changed appearance), thousands of miles from home and friends, none to counsel with but her unprincipled betrayer, for a time she listened to his advice and tried means to bring on a miscarriage. But the nobleness of her womanhood at last became aroused, and

bidding defiance to public opinion, she resolved to brave everything for the sake of her unborn babe. But who can imagine the anguish and torture of this poor young girl, as day by day she felt her character and reputation approaching nearer and still nearer the verge of utter and hopeless bankruptcy. From being a favorite in society, she must soon "step down and out" (as Henry Ward Beecher proposed, when he saw exposure looming up before him), and to give a finishing blow to her hopes, her betrayer married another.

Here, then, we discover the conditions all very unfavorable during the period of gestation. But the child was begotten under favorable circumstances, and like the Massachusetts case, Miss C. was left free from those demands which the husbands in civilized and Christianized communities make upon their wives during gestation. Now for the conclusion, and it was not different from what might have been expected by any person thoroughly familiar with the laws of generation, although the mother herself has been greatly surprised. In a private letter to Flora W. Chaney, wife of the Professor, dated February 26th, 1875, in speaking of her beautiful daughter, this sorely-tried mother says:

"She is one of the best-natured children you ever saw. I can wake her up at any time, and she will laugh and coo. Why is she not cross and fretful? My state of mind, before her birth, was anything but pleasant; but she is as happy and contented as if no blot rested on her name."

From the explanations already given, the reader will be able to answer the question which so puzzled Miss C. Doubtless, many who read this book will recognize these parties, and before dismissing the subject I am anxious to pay my respects to Miss C. for the noble and independent course she has thus far pursued. First, she has shown herself a true woman and mother by refusing to sacrifice her unborn child, as many a professed Christian has done, in order to save her own reputation. Secondly, she has refused all offers for position,

or even a home, which involved the separation of herself and child, notwithstanding she is poor and almost destitute. Thirdly, her life and conduct prove her a good, true and pure girl, in no way disposed to immorality or degradation, and therefore capable of making some good man a far better wife than the majority of girls who escape scandal. Had she been unprincipled, she would have murdered her child and still retained her rank among the repectable portion of society. As it is, she is a despised outcast, scorned by all respectable [?] people, with every hope in life destroyed. All this she must have foreseen as the result of pursuing the course which she has, and that she had the moral courage to thus choose, sacrificing everything but life for the sake of a principle, proves her to be possessed of a nobleness of soul as much above the vulgar herd as the heavens are above the earth.

I come now more directly to the subject of the care that should be taken of the mother during pregnancy. Were I to follow the beaten track pursued by physicians who have written upon this subject, I should omit many things which I deem of the highest importance. Therefore, since I cannot give *full* particulars without swelling this book beyond its intended proportions, I prefer omitting many common-place instructions, such as you may find in scores of works, in order to make room for facts not generally known. Still, I deem it important to speak of many of the antenatal influences and consequences which may be well known to many intelligent parents, because this information should be diffused among the masses.

While admitting the great influence which the mother must necessarily exert upon her embryo child, I am anxious to impress upon the minds of all, the necessity of good ante-conceptional conditions, in order that the child may be able to resist the adverse influences liable to arise during gestation. Nevertheless, however favorable these ante-conceptional conditions may have been, still there are shocks which the

mother may experience which will deform the unborn child, not only by unpleasant "marks," but deform the body and limbs, derange the mind, and even destroy the life. The Deposit (N. Y.) *Courier* relates the following case:

"In the vicinity of Spoon river, in Illinois, is a child that was born and has lived five years without a head. Mrs. ——, the mother, is a widow of a soldier, formerly living in Marshal county, who enlisted in the Sixty-fifth, or Scotch Regiment, and was killed at the battle of Devington, Mo. She was standing beside her husband during the engagement, when a cannon-ball carried his head completely away, his body falling into her arms, and covering her with blood. The shock affected her greatly. When her child was born there was not a semblance of a head about it. The limbs are perfectly developed, the arms long, and the shoulders, where the head and neck should be, smoothly rounded off.

"But the most surprising thing of all is, that the face is situated in the breast. Of course, there being no neck, the power of turning its head is wanting, except as the whole body is moved; but this difficulty is overcome by the singular faculty of turning its eyes in their sockets, enabling it to see quite as well on either side as those more perfectly formed. The upper portion of its body is white as the purest Caucassian; from the waist downward is blood-red. This strange creature, now an active boy of five years old, as if to compensate for his deformity, possesses the most clear and bird-like tones ever listened to, singing with singular correctness everything he may hear, and his voice at this early age accomplishes two octaves easily."

In this case, the whole nervous system of the mother was so severely shocked as to cause a corresponding shock to the physical, which supplied the nutriment to the child; or in other words, which supplied the blood from which the body and limbs of the child were formed. The physical of the

mother being in strong sympathy with the nervous, became paralyzed, so to speak, and rendered incapable of performing the function only as the horrible picture was presented to the mind. True, it was not a case of paralysis, only bearing a resemblance to it, as illustrated in the following case, copied from a New England paper :

"There is a man in Vermont who cannot speak to his father. Previous to his birth, some difficulty arose between his mother and father, and for a considerable time she refused to speak to him. The difficulty was subsequently healed, the child was born, and in due time began to talk, but when sitting with its father was invariably silent. It continued so until the child was five years old, when the father, having exhausted his powers of persuasion, threatened it with punishment for its stubbornness. When the punishment was inflicted, it elicited nothing but sighs and groans, which told but too plainly that the little sufferer could not speak, though he vainly endeavored to do so. All who were present united in the same opinion—that it was impossible for the child to speak to its father. Time proved this opinion to be correct. At a mature age his efforts to converse with his parent could only produce the most bitter sighs and groans."

This case would seem to show a paralysis of some of the physical faculties of the child, yet it was nervous and intellectual rather than physical. It was a "birth-mark," to all intents and purposes, and to punish for it involved the same cruelty as to punish a child for having the "mark of a strawberry."

All the physical organs are in sympathy; one cannot suffer without the others being correspondingly affected. This is illustrated in a case cited by Sir Astley Cooper, in his work "On the Breast :" A man drew a deadly weapon upon the husband of a woman who had a nursing babe. Rushing to the rescue, the wife succeeded in disarming the would be

murderer, but of course was greatly excited. The melee aroused her child from slumber, and to stop it from crying she gave it the breast. The little thing had taken but a few drafts from the maternal fount when it went into spasms, and was soon a corpse. Here we find that a mental force, exerted by the mother, acting upon the physical, especially the lacteal secretions, possessed sufficient power to convert the milk into a deadly poison.

I have referred to this case as evidence of the influence which the mind may have upon the body. Before birth, the sympathetic relations between mother and child are far stronger than after birth, because the entire nutriment is furnished from the blood of the mother; whereas, after birth the child has a separate existence, inhales the atmosphere, etc. If then, the mental conditions of the mother can affect so powerfully the child after birth, how much greater that influence must be before birth. Hence the importance of proper care during gestation. If ante-conceptional conditions, or the influences during gestation, have caused a liar, thief, tyrant or murderer to be born, neither himself nor society can any more change his nature than a leopard can change his spots or the idiot become intellectual. This condition may be cultured and improved by kindness, or made worse by cruelty. The latter is the general rule with society—the former the exception. No sickly sentimentality influences me to this conclusion, for I hold that it is the duty of society to protect itself against the outrages of monsters, even to loading them with chains, when all milder measures have failed. What I object to is this spirit which cries out, "Crucify him! Crucify him!" A little incident which occurred in the Mississippi valley, a few years since—a fair representative case, will illustrate the facts and deductions better than any abstract reasoning.

From early infancy the little daughter of Mr. and Mrs. Trueman manifested great craft and secretiveness. Not only

would she hide her own playthings, but those belonging to other children. As she grew older this propensity increased, until the parents were at length driven to the agonizing conclusion that their darling Ella *was a thief!* They were highly respectable, wealthy, and members of a fashionable church. It would never do for their daughter to bud into womanhood a thief; and, putting paternal love to the torture, they imitated society and its laws by adopting the most stringent measures. For every theft the punishment was made more severe, but still the mania grew upon her. When ten years old she was detected stealing a pair of gloves from a store while her mother was making some purchases. The father was desperate, and to save the honor of his family resolved upon desperate measures. For three weeks Ella was locked in a room alone, fed on bread and water, and every morning severely whipped. At last, pale, trembling, worn to a mere shadow, the unhappy father then hoped that a perfect cure had been effected; but he questioned her as follows:

"Does my little daughter know that it is wicked to steal?"

"Yes, papa," sobbed the poor sufferer.

"Then why do you do it?"

"I don't know, papa."

"Do you know what will be come ofyou if you don't stop it?"

"I SHALL GO TO HELL, PAPA!"

The answer was deemed satisfactory, and she was once more restored to freedom; but within a week was again detected in a theft.

I have recited enough of this sad case for present purposes, and want of space forbids its continuation. Let us next inquire why Ella was a thief.

Mr. Trueman was of Puritan descent, inheriting what are considered the sterling virtues of the stern New Englanders. Savagely honest himself—a slave to his word—he knew no mercy for a dishonest person, or one who deviated in the

slightest from an agreement. He did not marry until late in life, and then only by a special contract—as though purchasing a piece of property on which there was an encumbrance. The lady was a widow, having an only son by a former marriage. The condition was that her son should ever be to him as a stranger. Hard as the condition was, yet for the sake of a magnificent home (she was poor) she complied with it. Her boy was adopted by a stranger, and she entered upon what seemed a bright and happy career. Time flew by, home was pleasant, and a daughter blessed the union, who, in time, grew into a lovely and virtuous woman. The now happy wife was expecting to again become a mother, when her little boy was sent to her, homeless and ragged.

In vain she implored her husband for money to clothe and send her fatherless boy to her friends in the East. He coolly reminded her of their ante-connubial contract, and expressed his surprise at her request. All the wronged wife and mother rose in her bosom, and what she could not obtain in the name of humanity, she resolved to acquire by stealth. Every imaginable excuse was made to get money from her husband; many a valuable article was smuggled from his store and sold in confidence to her lady friends—her mind on a continual strain to hoard up for her boy. At last a sufficient sum was secured, her son sent East, and once more she breathed easy. But a terrible wrong had been inflicted on her unborn babe, stamping it with a curse which must cling to it through life. Thus the sin of the parents—for both had sinned—was visited upon poor Ella. She was imprisoned, starved, her tender flesh tortured—all for what she could not help, any more than an insane man can help his insanity. Reader, when you feel like wreaking vengeance upon some one for a wrong done, let the sad fate of poor Ella admonish you to temper justice with mercy.

Nine-tenths of all the wrong and outrage which everywhere curse humanity result from bad antenatal conditions, a

large proportion being from the influences at work during gestation, and therefore can never be remedied by the enactment and enforcement of severe laws. The only remedy is to be found in having children better born. But few persons are so ignorant as to deny my premises, yet not one in a million ever lifts a finger to assist in remedying the evil. Humanity, or rather *inhumanity*, seems actuated by the same spirit which moved Mr. Trueman to attempt eradicating theft from the nature of his child by punishment. The experiment has been tried for thousands of years, filling this fair earth with tears and blood, but still wrong, cruelty and outrage cover the land as the waters cover the deep, and must continue to do so, in spite of the law and its penalties, just so long as the propagation of these unfortunates continues.

I have cited a case where a child was made a thief by the influence of the mother during gestation, for there was no evidence going to show that she was not well begotten. In like manner a child may be well begotten, yet in consequence of the gestational influences, may be made a murderer, as in the case of Jesse Pomeroy, "the boy murderer," of Boston. His mother frequented the slaughter house, while carrying him, taking a sort of morbid pleasure in seeing the blood flow. Poor Jesse was thus mentally "marked," and although otherwise a superior youth, he could not escape the destiny which the ignorance and thoughtlessness of his mother thus bequeathed to him. A correspondent of the *Brooklyn Eagle* furnishes the following description of him:

"I have known Jesse and his father and mother for some time, and am furthermore acquainted with all the facts of the many attrocities perpetrated by the youthful criminal. Jesse's father, up to two years ago, was a porter in a shipping house. He is a rough, big-looking man, somewhat morose, but by no means given to vice of any grade. Mrs. Pomeroy is a medium-sized woman, of fair education and excellent char-

acter, and for some time kept a millinery store on the main street in South Boston. Before that they resided in Charlestown. Jesse first attended a Methodist and then a Universalist Sunday school, and was a diligent and attentive scholar. His teachers all speak well of him, and there is no record of his ever having been addicted to cruelty in any form until the crimes which brought him into notoriety were discovered.

"At the time when Jesse thus became known, he was twelve years old. He stood nearly five feet high. His chest was as deep and square as that of a full grown man. His legs and arms were moulded in symmetry and strength. When he was examined by a medical man, I was present, and but for the testimony of his mother and the official registry of his birth, we should have fixed his age at eighteen or nineteen instead of twelve. His feet and hands were small, his flesh was delicately white, and his muscular developments were perfect. The most remarkable point in his physique was the head. It was a perfect study. It was almost big enough for two boys of his age. The forehead rose straight up nearly four inches, and was of great breadth. The top and sides of the head were almost flat. The back was nearly in a straight line with the spinal column. The ears, small and clean cut, were low down. The lower jaw was broad and massive. The mouth was wide and the lips were thin, and formed like a Cupid's bow, the upper being very deep. The nose was somewhat short and broad, and the nostrils were distended The eyebrows were dark, heavy and beetling.

"The features that attracted most attention were the eyes. The right eye was a pale blue or gray, full of intelligence. The left eye was covered with a cataract, and almost perfectly white. This was his distinguishing mark, and but for this defect, Jesse Pomeroy might have been still at liberty furnishing fresh horrors for the public, and new surprises for the police. Jesse's attainments as a scholar were by no means meagre. He was educated at the public schools, and was

always dilligent and studious. At home he spent his leisure in reading books of travel and adventure, and he could converse intelligently, and in a peculiarly winning tone. His voice was low and melodious, and he was a particular favorite with the younger boys, on account of his gentle manners. He was never known to be rough or boisterous, and always manifested affection for his parents, and a disposition to oblige strangers. He was, however, of a retiring disposition, and had very few, if any, playmates of his own age. All his companions were boys younger than himself."

This case is certainly one of the most remarkable on record, establishing the fact beyond all question that the child may be affected by the emotions of the mother during pregnancy. It does not appear that the mother of Jesse was actuated by any feeling of violence whatever, or that she had any desire to take life, but simply experienced a morbid pleasure in witnessing the flowing of blood. Hence, Jesse appears kind and gentle of disposition, full of love and affection. He only experienced an unconquerable desire to see the flowing of blood, and to gratify this desire he was prompted to take life. The case is therefore a very remarkable one, since he has not manifested the disposition of a murderer at any time. It is remarkable, too, because we often meet with persons who become faint at the sight of blood. A man by the name of Jellison, in Ellsworth, Maine, very stout and robust, somewhat ill-tempered, and disposed to be quarrelsome, could whip any man in the State, at a fist fight, provided he did not see blood; but would become faint and weak, so that a child could whip him the moment he saw blood, even though the blood of his opponent which he had drawn himself. When his acquaintances had learned his secret, they no longer feared him, for a man had only to hit himself a smart blow on the nose, then rush at Jellison, as the blood started, and poor Jellison was whipped.

The Pomeroy boy was impressed by his mother to delight in the sight of blood. Jellison was evidently impressed to feel a horror at the same sight. Neither one should merit censure for the peculiarity, for it was brought upon them by the mother, without their knowledge. We know, very well, that Jellison would gladly escape from the influence of his maternal legacy, and no doubt Jesse Pomeroy, should he be permitted to live till he attains maturity, would be equally anxious to escape from his horrible inheritance. But while still a child of tender years, he has yielded to the terrible fascination with which his mother endowed him ; and, as I write, he is under sentence of death. The thought of hanging this poor boy, considering the circumstances, is simply horrible !

Massachusetts distinguished herself at a very early epoch in her history, by hanging witches in the name of God and His Holy Word, which says : "Suffer not a witch to live." Animated by a spirit drawn from the same source, the Colonial authorities whipped Baptist clergymen, banished Roger Williams, hung Quakers on Boston Common, and, because poor Ann Hutchinson ventured the remark : "I am afraid that our minister preaches more for the fleece than the flock," they drove her out into the forest among the wild beasts, and scarce less wild red men, there to perish. With this record in the past, it seems fitting that Massachusetts crown her infamy by strangling to death poor Jesse Pomeroy.

Having laid a foundation in this Chapter, in the next I shall proceed more in detail to point out the treatment which the expectant mother should receive during pregnancy, proving and illustrating my doctrine by citing cases which have actually transpired, rather than by quoting distinguished names for authority.

CHAPTER VII.

GESTATION AND ATTENDING CIRCUMSTANCES, ESPECIALLY ALCOHOL AND TOBACCO.

We are all the children of Nature. Our mother is so exacting, that unlike an earthly mother, she never forgives. She has breathed into each one of her children an amount of oxygen sufficient to consume us in a few days, should we cease to eat. We *must* eat, or cease to live. The nutritive portion of the food is elaborated into chyme, chyle and blood, expressly to supply the waste of bone, muscle, fibre, and so forth, for this waste is going on every second of our lives. Hence, the *quality* of the bone, muscle, etc., will be determined by the *quality* of the food. The adipose matter of hogs, fattened upon swill, or acorns, is very different from that of those fattened on corn. So too, of beef cattle; and everybody knows that the milk of cows fed on "slop" is not only inferior, but was proved in New York City to be positively poisonous. Hens cannot lay eggs, with shells, unless fed with some article of food containing lime. But I need not multiply proofs upon this point, since only a fool would question it.

Not only must the pregnant mother eat to supply the waste in her own system, but to supply material for making bone, muscle, fibre, and so forth, for her fœtal child. The umbilical cord is the conduit through which the blood, thus furnished, is sent to the embryo. And since the quality of muscle, etc., for the mother is dependant upon the quality of food, the same law operates in the formation of the child. Nor are these effects limited to the quality of the physical,

but extend to the mental, the disposition, and so forth, in both mother and unborn child. If she uses tea, coffee, beer, tobacco or alcohol, in any form, she must necessarily produce an appetite for the same in her child, and sooner or later the appetite is sure to develope.

In the beginning of this Chapter I remarked that "Nature never forgives." By this I mean that she never pardons us when we transgress her laws, but inflicts the full penalty in spite of the most contrite repentance. Nor does she stop with us, as individuals, for she "visits the sins of the fathers [and mothers] upon the children to the third and fourth generations." Chief among the sins thus punished are the sins of using alcohol and tobacco. But few persons have any idea of the enormity of these sins, and therefore I feel justified in treating the subject more in detail than most topics.

In the year 1620, when the colony of Jamestown, in Virginia, had been established for about thirteen years, a great want was felt for female aid, when ninety females were imported from England, and sold to the planters at Jamestown for wives, at the rate of one hundred and twenty pounds of tobacco valued, at fifty cents per pound, for each individual so purchased, or $60 for a wife. The first slavery therefore in Virginia, was the slavery of the wife—of the wife to her husband. And the first exportation of tobacco was for this singular purpose. Prussic Acid is the most deadly poison in existence. Oleum Nicotia, or the oil of tobacco, is the second most deadly poison known to chemistry. To the youth whose body has never been defiled by this poison, I would say, *obsta principus,* "oppose all beginnings."

I can only notice a few of the diseases this poison is known to transmit to its unhappy slaves. Epithelioma, or the cancer of the lips, which has been successfully treated by me, is caused by tobacco. Smoker's sore throat, aphonia, or partial loss of voice, dyspepsia, nausea, loss of appetite, sick headache, bilious vomiting, sallow complexion, lung dis-

ease and cough, Angina Pectoris, a very painful and dangerous disease of the heart. Tobacco poisons the blood ; the brain and nerves, however, suffer most from tobabco. Amaurosis, Hemepligia and Paraplegia, Insanity, loss of virility, etc., may be caused by tobacco.

One drop of the oil of tobacco will kill a rabbit in three minutes and a half. The thirty-second part of a grain will produce burning at the mouth, throat and stomach. In two persons, the sixteenth of a grain produced spasms, and five drops would kill any man. Now, Mr. Smoker, fill your mouth with the smoke, blow it on your thumb nail, then add four more drops, for a good mouthful contains a drop, then take this internally, but first set your house in order, make your last will and testament, for in five minutes your spirit will be forced out of the body forever.

I do not question any man's right to smoke under proper conditions, namely, a huge smoking house built in the suburbs of every city—say one mile from the nearest house ; and there let all the smokers congregate. For what right has any man to pollute God's pure air, in smoking indiscriminately on the public streets, and at places of amusement. The British government has passed a law compelling owners of factories, to erect chimneys that consume their own smoke. It would be an excellent law to compel smokers who would smoke outside the huge smoke house, to swallow all their smoke, saliva and stumps and not permit them to poison others, especially ladies, with their disgusting saliva. There are but three animals that use this deadly poison : the tobacco worm, the dirty mountain goat of Africa, and alas, must I write it, *man!* The hog will turn aside from this filthy, disgusting poison. But I do object to any man or woman, who uses this filthy poison, becoming parents, for they thus transmit, not only a shattered nervous system to offspring, but a desire to use this deadly weed, and thus perpetuate the curses on untold generations.

The amount of tobacco consumed in the United States in 1835, was 52,500,000 pounds, and its value was $10,000,000. The time consumed in using it, to say nothing of loss of time by sickness, would amount to $12,500,000. The pauper list occasioned, I place at $3,000,000. This is based upon the supposition that there are 2,000,000 individuals that spend $5.00 a year, or a cent and a third a day. Considered in a national point, what a loss. Say $10,000,000 a year for one generation of thirty-six years, if computed at compound interest, would make more than a thousand million of dollars. Let me suggest that every smoker should contribute the amount he uses in tobacco, to pay off the National Debt, and he would be the better for it.

In 1869, the government tax on tobacco was $22,000,000. The entire crop of the United States for the year 1871 was 293,196,100 pounds, or an increase since 1835, a period of thirty-six years, of 210,696,100 pounds; and a consequent period of idleness, disease and crime. These figures are startling. The nation is approaching a most fearful crisis! It has a tobacco mania, for tobacco is only second to ardent spirits, beer, ale, etc., which I propose briefly to review, for most people like to wet their pipe; but I do hope the temperance societies will raise a crusade against tobacco, as well as all vinous and fermented liquors, for these reforms should go hand in hand.

In the year 1869 the amount of money (as worse than wasted) expended on intoxicating liquors, as sworn to by the retail dealers, amounted to the enormous sum of $1,530,000,000, for the whole Union, which, according to temperance statistics, caused the death of 50,000 people. A table prepared by supervisor Richter, of New York City, states that the collections in 1868 in that city on liquor were $1,143,672. And in 1869 in the same gospel city, $1,266,598.68. Query, did the population increase in the same ratio as the liquor traffic? The answer is emphatically *no!* Increase on liquor

$122,926.68; if the population could be increased in the same ratio, New York would soon be the largest city in the world. Beer tax collected in all the States and Territories in 1870 amounted to $5,676,084.85. And in 1871, $7,805,-642.66. Representing a capital of over $150,000,000. The State of New York yields an annual product from beer, of the value of $25,923,648, representing a capital of $55,000,-000. The retail sales of lager beer alone in the State of New York for 1871 amounted to $64,818,100; and for the whole Union for seven years to $1,016,814,500. England with a population of less than 32,000,000 annually consumes in beer, ale and porter over $500,000,000.

If statesmen were expert in Phyisiology, they would see at a glance how utterly futile is the attempt to enforce a prohibitory law. I ask the advocates of the law to look at the figures in capital, and the extent in dollars used, and then look at the great law of transmission which they must contend against as well as capital; look at New York to-day, and most of its wealthy families, are or have been, connected with the beer trade. England is proverbially a nation of beer drinkers, and fathers and mothers for untold generations have had their systems so thoroughly saturated with beer, that each generation, as it has passed from the parental bodies into infantile life, has carried with it the diseased desire for beer, more beer. Facts are stubborn masters, and tobacco, ardent spirits and beer, have had a large influence in producing the follow-lowing painful statistics:

In England all births must be recorded by a law of the land, and we find in the year 1871, on the books of the registrar-general, 50,000 illegitimate births. In Vienna, Austria, in 1866 there were 12,927 legitimate births, and 13,272 illegitimate births. The *Scotchman* says, "that during fifteen years there were over 150,000 illegitimate births in that country, and during that period there were over 100,000 married ladies with whom the first birth occurred six months

after marriage ; this makes over 250,000 ladies unchaste before marriage in the land of the righteous Presbyterian." In 1869 there were 152,000 divorces granted in this country. In France there are 45,000 men and women living separated as no divorce laws are in practice in Catholic France. Philadelphia, Pa., in 1869 sold liquor to the amount of $42,000,000, and Judge Allison, in his charge to the jury, declared that of the thirty-nine murders committed in that city during that year, thirty-eight of them could be traced to the influence of liquor. The city of New York has 25,000 fallen angels, whose unhallowed profession annually earns $5,200,000, and transmitting a loathsome disease to 172,000 persons. Is it any wonder that there is so much pulmonary disease there? Here lies the unfortunate physiological cause.

I could reiterate these painful facts to pages, but one more must let the curtain drop, and that is from Gotham, which has four hundred Herods that slaughter the unborn infants. If these Herods average a fœtus each day, it would amount to the fearful total of 146,000 a year ; and yet one of these emissaries of destruction pays pew rent in Grace Church to the amount of $1,800 a year. Reader, statesman, clergyman, judge and jury, fathers and mothers of all nations, there is one universal panacea, able to cope with the advance of crime, the vast increase of the use of tobacco, liquors, ale, beer, porter, murder, rape, seduction, illegitemacy, robbery, etc. Jesus has been preached for 1800 years ; punishment for crime is as old as any criminal code of the East Indies down to this new country. Anti-tobacco societies existed and prohibitory laws have been passed and proved a most signal failure. I now proceed to give my panacea, which is a perfect cure in all cases.

Let no man who ever intends to become a father, or any woman who intends to be a mother, ever use tobacco, and let the mother during utero-gestation use her mind to hate tobacco. Let none who intend to propagate the human

species ever use anything that intoxicates, and let both parents exercise their will-powers conjointly during utero-gestation and lactation against this drinking evil, and like Sampson, your children will be Nazarites from the womb. If 50,000 drunkards die annually, there must be 50,000 born; remove the cause, and the effect ceases. If a man is a drunkard he is born a drunkard. Temperance men, wake up to this true physiological law, and prevent our daughters from "falling," as the false philosophy of the past has called it. Let a perfect continence exist between husband and wife during utero-gestation and lactation. Joseph knew not Mary till Jesus was born. All men and all women will be just as sexually pure, as was Jesus when parents obey the same Law of God as did Joseph and Mary, and not till then. And the same law holds good in regard to the murderer and robber, and so down to the end of the chapter of all human crime and human misery.

It is to me so painfully strange that intelligent men and women can admit in everything, up to the human species, that cause produces effect, but just as soon as they reach this grandest of all causes, the poor Devil has to bear all the blame But he is not to blame. Let the statesman, the clergyman, the judge and all classes examine this physiologically, scientifically, and historically, and before you begin, gentlemen, just leave your religious prejudice at home, and examine carefully, and I know you will arrive at just the same conclusions which I have written, and if you do differ from me, you must admit this at least, that we shall be healthier and stronger if we have less coitus, and the purer and better the parents the purer and better must be the children. Let science and reason govern us in the future.

When we reflect upon the enormous amount of alcohol and tobacco there is used annually in this country, knowing as we do the injurious effects upon both the born and unborn, it should no longer be a cause of wonder why so many de-

formed and idiotic are born; why children are so feeble in health, that they die by the million every year, and why they are so feeble in moral character that they mature by the thousand into vicious and degrading criminals. Nor because parents themselves abjure tobacco and alcohol need they expect their offspring to escape the contamination so long as they live within the borders of what is called "civilization." Every moment of life the human tissue demands a fresh supply of oxygen. To be healthy, this oxygen should be free from all impurities, and yet there is not a city, town or hamlet in the United States where the atmosphere is not corrupted with the odors of tobacco and alcohol. We are obliged to take into our lungs the fumes of the alcohol which some old guzzler is constantly emitting from his stinking and rotting insides. (I use strong terms, because it is a *strong* case, and I want to *shock* people).

Not only are we disgusted and sickened with this filthy odor, but at every breath we must inhale the smoke that is puffed from the nasty mouth of some unfortunate wretch who has been so badly generated that he hungers for that which sickens a hog. No matter where we go in search of fresh air and health, until we pass entirely beyond the bounds of civilization, we are condemned to inhale these odorous poisons. In the hotel, the cars, steamboat, fashionable watering-place, Woodward's Gardens, in San Francisco, Boston Common, Central Park (New York), or country resort of any kind, we can never escape this curse—a curse not only to our own comfort, but worse than death to our unborn children, even though neither parent is addicted to the disgusting habits.

Facts are worth more than theories, and the opinion of a man who has been a victim to the use of tobacco must have more weight than if a man has had no experimental knowledge. I therefore quote the following, communicated by Prof. Chaney to a weekly reform paper, entitled *Common Sense*,

published in San Francisco, California, under date of June 13, 1874:

"I commenced the habit of chewing tobacco when I was thirteen. I did not have to 'learn,' as most persons do, for I was a born chewer—worse than that, I inherited an appetite for it. My earliest recollections are associated with seeing my father both smoke and chew, when my 'mouth would water' in sympathy, although I had only an imperfect idea as to the taste, for I was strictly forbidden ever to touch the weed. Perhaps my desire for it was increased because it was denied me, for such is human nature. Occasionally I would get a scale or crumb, just enough to afford a taste without provoking nausea, and I remember that it was very pleasant. And thus it was that I took to tobacco as naturally as a duck takes to water.

"I have a purpose in narrating these circumstances, namely, to show that my appetite has been as strong as that of most any person, and that having used tobacco for forty years —used it to excess, as hundreds can testify—still I have been able to give it up. Hence, I deduce that *any* person who has used it not to exceed forty years may also break off the filthy habit. Any one who has been a slave to the cursed weed *more* than forty years may not be able to quit it; but under forty they should not be excused.

"My friends often requested me to give up its use, but it seemed to me impossible. If by chance I could not obtain it, three hours' abstinence would completely unfit me for business. I was obliged to forego its use while lecturing, and many a lecture I have shortened because I was so suffering for a 'chew.' But being a reform lecturer, I fully realized that my example was widely at variance with my precepts, and so kept on saying that I would quit 'one of these days,' which is equivalent to saying that I did not intend to quit. I tried various substitutes and cures, but had no

patience with them. I wanted the tobacco, and have it I would.

"I returned to San Francisco on the 12th of March to attend Prof. Denton's lectures. The flings of Denton against the filthy weed made more impression upon my mind than any one else had ever done. There was still another pressure urging me to quit, not necessary to describe. These influences, together with my own desire to gain my freedom, induced me to give up the filthy habit March 26, 1874, since which I have not tasted it, and trust that I never shall again.

"And now for the curious effects, to which I am desirous of calling special attention. During the first week, my greatest discomfort arose from a ravenous desire for tobacco in my mouth. After that the appetite gradually subsided, but I discovered that my nervous system was getting more and more out of balance. It was nearly three weeks before this trouble culminated, and I could feel sure of an improvement. At first I had a drowsiness of a peculiar nature; would drop asleep in the midst of a conversation, pause only for a moment; then as I dreamed, in an altered tone of voice, speak of what I was dreaming. To illustrate: I was explaining to a lady a portion of Mr. Denton's lecture, which she did not hear, when I said: 'Granite was the primary formation, the three principal ingredients of which are felspar, quartz and mica. Segregated by the action of the water, they reformed into the metamorphic. All this was accomplished during the untold millions of azoic years, when—' At this point I drowsed; dreamed that, accompanied by the lady to whom I was speaking, I went in to 828 Market street; bought some candy, as I had done a few evenings prior, paid for it, came out, and as I reached the sidewalk, felt so sleepy that I staggered, when, not only in my dream, but in reality, I said: 'We didn't buy any sleep.' The lady assures me that there was scarcely a pause in my conversation, although a marked change in my voice.

"This drowsiness continued for more than a week, during which I did not sleep well at night, waking every hour, or sometimes every few minutes. Next came the effect upon both brain and nerves. My mind acted spasmodically, like a contrary horse, one moment springing forward with power, and the next setting back in the breeching. When I tried to lecture I would lose myself, forgot the thread of my discourse, and more than once forget where I was and what I was doing. This phase continued to manifest sufficiently to provoke comment from the reporters of both the *Herald* and *Free Press*, in Stockton, two months after I had given up tobacco, and after I had thought myself nearly recovered.

"The effect upon my nerves was equally marked. I became impatient, irritable, restless, unable to sit and write, or in fact to keep quiet ten minutes at a time. A game of billiards or cards would fix my attention, but I would forget myself, growl, criticise, and make myself disagreeable generally. There are, no doubt, several gentlemen at the Yosemite House (Stockton), who will corroborate this statement. A dozen times a day I would go to my room intending to write, but such a repugnance, amounting almost to horror, would come over me, that I could not bear to sit down—much less take a pen in my hand. In the meantime, however, my craving appetite had almost entirely subsided.

"For the past two weeks, prior to this writing, I have been resting and recuperating, and am now nearly recovered; am able to write from four to six hours per day, and shall resume lecturing within a week. At first I was surprised at the effects upon my nervous system, but, upon reflection, I am surprised that I did not suffer more. For forty years my system had been fed with the cursed stimulant, thereby rendering it a necessity. Physicians and naturalists have discovered that the human system can accommodate itself to great

extremes in all the conditions of life. The old king who feared being poisoned, upon the advice of his physician gradually accustomed his system to various poisons until he could, with impunity, swallow poison enough daily to kill fifty men. Nor was this all. He could not suddenly give up his poisons without endangering his life. So, too, with the drunkard — delirium tremens follow the sudden disuse of alcohol at the termination of a 'spree.' Then is it strange that the disuse of tobacco should have affected me so powerfully?

"This article has been written chiefly for the benefit of the young, under the hope that they may be deterred from ever forming the filthy habit, which always proves a nuisance and an injury. As for the old chewers and smokers, I have no hope of reforming them. The most that can be done is to keep them comfortable in their nastiness until they die off; but we should try and save the rising generation from following in their filthy footsteps."

In the case of Prof. Chaney, there can be no doubt but that he inherited his appetite for tobacco, and although addicted to its excessive use from thirteen to fifty-three, he is of the opinion that many other persons inherit the appetite much stronger. In the Winter of 1840-41, he was teaching school in Sciota County, Ohio, and "boarded round." In the house of a Mr. Slocomb he found a nursing infant that would leave the breast at any time to smoke an old, strong pipe. Upon inquiry, he learned that the mother of the child was an inveterate smoker, and during pregnancy her husband offered to buy her a silk dress if she would quit smoking. She agreed to the proposal and did stop for several days, but so great was her desire—so intense her longing—that Mr. Slocomb proposed to buy the dress anyhow, and she resumed her pipe.

When her child was born it cried constantly for several

days. The old ladies of the neighborhood all declared that the mother must have had a "longing" for something, and that the child had been "marked." But the circumstances connected with her effort to quit smoking had been forgotten, and so everything eatable or drinkable imaginable was offered to the child, but without avail, until one day a son of Mr. Slocomb, an inveterate smoker, jocosely remarked, "perhaps the baby wants to smoke," at the same time putting the stem of the pipe into his mouth. The mother screamed a protest, but it was too late; the child had drawn a whiff, and without strangling in the least, emitted the smoke, nestling to the pipe as eagerly as the hungry child to the breast. On removing the pipe, the poor thing renewed its crying more violently than ever, but instantly ceased and began puffing away when the pipe was returned. It soon fell asleep, enjoying the first sound slumber since birth. After that the pipe was just as necessary for the child as the mother's breast.

Here is a case well authenticated, and although an extreme one, still within the bounds of reason, showing how completely the unborn child will take on the conditions of the mother, and therefore should serve as a solemn admonition to every mother who reads this book to be careful how she stamps upon her child an impress that nothing can prevent from becoming second-nature, as tenacious of existence as nature herself. Had Prof. Chaney been as strongly marked as this boy it is extremely doubtful if he would have ever conquered this habit.

Dismissing the subject of tobacco for the present, I must refer more in detail to the effect of alcohol upon the human system and the embryo child.

The gastric juice will not digest alcohol; the kidneys and bladder will not secrete it, nor does the system appear to have been constructed with a view of appropriating it in any way. Hence, it is a foreign substance when taken into the stomach,

and all the forces of the system are set to work to expel it as an intruder. Therefore it is called a "stimulant," and so indeed it is, for all the functions are stimulated to get rid of it until they either succeed or become exhausted by the effort, both of which phenomena invariably result whenever any considerable quantity has been swallowed.

The stomach sends it out with the chyme, the chyme turns it over to the chyle, the chyle cannot escape it, and so it reaches the heart. The heart is disgusted and sends it to the lungs, but the lungs can do nothing but send it back again to the heart, when, in sheer despair, the heart sends it out with the blood to all parts of the system. Some is expelled through the pores of both sensible and insensible perspiration, and some remains, seeking entrance to the capillaries, in order that it may be returned through the veins to the heart. The capillaries, although entirely destitute of brains, manifest more wisdom than the poor fool who swallowed the alcohol in the first instance, for they instantly close their little mouths against it as a man would his doors against a burglar.

More than one-fifth of all the blood in the human system goes to supply and replenish the brain. Hence, more than one-fifth of all the alcohol swallowed is sent to the brain through the arteries. Being stopped at the capillaries, the connecting link between the arteries and the veins, it also causes an obstruction to the return of the blood. We may easily verify this by examining the face of a hard drinker. Mark the unnatural redness, especially of the eyes and nose. This is caused by a detention of blood which should have been promptly returned to the heart. In course of time, the alcohol continuing the obstruction, the phenomena—that is, the detention of the blood between the arteries and veins—becomes chronic. But to resume.

An obstruction occurring at the capillaries of the brain immediately results in a mechanical pressure upon that organ, the effect of which is to cause dizziness. Now, any pressure

upon the brain, though very slight, or a sharp blow upon the skull, will produce the same effect. Increase the pressure, or the blows, and unconsciousness will result. The effects of taking alcohol into the system are mechanical rather than chemical, as is generally supposed. And right here I will correct another popular error. Alcohol does not *act* upon the system, but on the contrary, the system acts upon the alcohol. I have admitted that alcohol is a "stimulant," but I mean it only in the sense that the lash of the slave-master, or brutal teamster, is a stimulant. The horse or slave is stimulated by the whip, but not one particle of additional strength or vitality is imparted by the cruel blow. Neither does alcohol impart any additional strength—it is simply a foreign enemy which the system tries to expel.

I fancy that by this time the reader is ready to inquire how it is that alcohol can act beneficially as a remedy for disease. This is the very question which I have been asking for years of the physicians who prescribe alcohol for their patients, but have hitherto failed of receiving any satisfactory answer. It is a disgrace to our boasted civilization that physicians may still be found who prescribe alcoholic drinks for their patients buthave hitherto failed of receiving any satisfactory answer. It is a disgrace to our boasted civilization that physicians may still be found who prescribe alcoholic drinks for their patients, even during pregnancy, thus making a drunkard of the child before it is born. Yet these same physicians have the audacity to ask State Legislatures to enact laws which punish with imprisonment any physician who dares to practise a system of medicine contrary to theirs ! How sublime their impudence ! They ask, and in some States have obtained, protection by law—to do what? To make drunkards !

Statistics disclose the startling fact that a very large proportion of all the crimes committed are either the direct or indirect result of drunkenness. Hence, the conclusion is unavoidable, that to cure humanity of drunkenness would be the

same as putting a stop to more than half the crime. Yet these physicians, either through ignorance or impudence, not only make drunkards, but ask for protection! *O tempora! O mores!*

Resuming once more the subject of the direct effects of alcohol, I observe that it is sent out through all the arteries, to every part of the system, and arriving at the capillaries, a general obstruction follows. The brain suffers more than any other organ, commencing with a slight dizziness, steadily increasing, in proportion to the amount of alcohol swallowed, notwithstanding the other organs are doing all in their power for the relief of the poor brain, which may be compared to a city besieged by a hostile enemy. The heart increases its action, pumping the blood through the arteries with unusual force, vainly endeavoring to remove the obstruction and drive forth the foreign invader. The lungs put on extra force, and in fact every organ lends its aid. Fools imagine that all this hubbub and commotion results from the chemical action of the alcohol, whereas the alcohol may be compared to a rock of a hundred tons cast upon the track of a railroad. The cars rush down upon it and a scene of the wildest confusion is the result. But the rock does not act upon the cars, for like the alcohol, it is inert, and therefore incapable of acting. The rock may stimulate a car to bound into the air, and fall prone to the earth. Is not this the way alcohol stimulates the idiot that drinks it?

The pregnant mother, who takes alcohol into the stomach, must expect a portion thereof to go with the blood to her fœtal child. Aye, if she only inhales its fumes, either from a grog shop or the breath of a drunkard, an impression will be made upon her unborn offspring. Thus "marked," a demand seems to be created in its nature, so that alcohol becomes a necessity, similar to the case of Prof. Chaney, in regard to tobacco, or the eastern king whom he mentions as living upon poison.

I shall make no apology for having, at the risk of being tedious, devoted so much space to these two curses of humanity—rum and tobacco—for next to "the three learned professions," I look upon them as the greatest afflictions to mankind. Yet, so general is their use that they are both popular and fashionable. Hotels and steamers would receive but small patronage but for the bar and smoking-room, while the steam cars have their "smoking-car," and on a horse car the smoker is permitted to stand upon the front platform, so that the forward motion will cause a draught of air through the car, obliging the passengers to inhale the smoke which he has just ejected from his filthy mouth. Let a pregnant mother be thus situated for only five minutes, and her child will at least "love the smell of a cigar," and if a boy, will be almost sure to smoke.

I will conclude this chapter by making brief allusion to certain things important to be observed during the period of gestation. And first, a point already alluded to, namely, the yielding of the wife to the solicitation of the husband after conception has taken place. Were I required to name the two chief causes of the perpetuation of degradation I should be at a loss which to name first, this or masturbation. Remember that I am speaking of the causes which affect the offspring, compelling them to inherit degradation, rather than the effect of these two causes upon the persons who practise them. The poor masturbater soon renders himself or herself impotent, so their offspring is not cursed in consequence, but millions of parents, for fully half their lives, practice the former mentioned cause, filling the world with male as well as female prostitutes, masturbaters and debauchees.

We know that the thoughts, emotions and desires of the mother produce the most powerful effects upon the unborn offspring, and even lustful emotions, if indulged in and dwelt upon only in thought, will "mark" the child so that if a male he may mature into a rake or seducer, and if a female

into a very passionate woman or prostitute. How much more powerful, then, the effect of a real indulgence, and how much more likely to degrade the nature of the child. For corroboration of this fact look around among your acquaintances and you will discover two parents whose lives and conduct are unexceptionally pure, yet a daughter of theirs is a born prostitute. Who made her so? It was not accident, but the result of fixed law, and the fault lies with her parents, notwithstanding such a suspicion may never enter their minds. Indeed, it is fashionable in such cases for parents to turn their daughter out of doors, curse her memory, and forbid any one to mention her name in their presence, because, tempted and instigated by the Devil, she has disgraced them. But why punish her for the fault of the Devil?

I laid down my pen at the conclusion of the preceeding paragraph, in despair for language to express the utter loathing and deep detestation in which I hold such parents, because, having been well born themselves, according to the teachings of Christ, they cannot be permitted to plead ignorance, "for light has come into the world," and the sin of ignorance is no longer winked at. Such parents, by yielding to the promptings of lust, made their daughter a strumpet, and then, because she was no better than they had made her, they drive her from home, and if disowned and disgraced by her parents, she need hardly expect the charity of strangers. Nothing remains for her but a brief career of infamy, with no rest until she finds it in the grave of a prostitute.

And this is a specimen of the civilization and Christianity of the nineteenth century, for it will be found that in three cases out of four, the parents who thus disown their daughters are professors of religion and members of a church. But this is not strange, for they thus imitate the God they worship, who according to the way they have been taught, got angry at the people of the old world for not being better than he had made them, and drowned all but seven persons.

Moreover, "He is angry with the wicked every day,', that is, with his own children, and therefore should not earthly parents get angry with their children? And if God drowned his children, or rained fire and brimstone upon them, shall not earthly parents disown their children and drive them forth to steal or starve? Verily, the philosophers of old were right when they said: "A people cannot rise superior to their religion."

I am using severe language and most earnestly trying to shock, or even anger, the reader. We have had quite enough of the covering up and concealing of truth, and for one I propose to speak plainly regarding Nature's secrets and their effects upon society, no matter who gets offended. Not only scholarly christians, but educated clergymen, are continually having scape-grace sons and daughters born to them. It has even passed into a proverb that "ministers' sons are always the worst." Why? Does God make them so without any fault of the parents? The bare suggestion of such a thought is rank blasphemy. No; it is only a man-made God that will bear such a charge. No; the parents have made their children what they are. If the sons are libertines and the daughters harlots, the fault lies with the licentious parents for being either masturbaters or not leading lives of purity and chastity during the gestation of their children. Then the meanness, the cowardice, of charging the whole upon God Almighty. Bah! I have no patience with such people, and if their God was a God of "special providence," as they aver, he would wipe them out of existence as liars and slanderers. Verily, the people of Sodom were no worse.

CHAPTER VIII.

ANTENATAL INFLUENCES FURTHER CONSIDERED.

I have thus far been considering the fact as though admitted by the medical profession that the fœetal child will be impressed by the emotions of the mother. But such is by no means the case. Upon weighing the different authorities I think the preponderance of opinion will be against me. Dr. William Hunter, a celebrated English surgeon, made observations upon two thousand consecutive births, at a lying-in hospital, and did not discover a single case verifying the theory that the shocks, longings, anxieties, disappointments, and so forth, of the mother, had left their impress upon the child. It is not for me to attempt any explanation of this negative fact, for no number of negations can ever establish a principle against even *one* affirmative fact. Pat Murphy said he could bring a thousand men to swear that they did not see him kick the boy, yet on the testimony of *one* witness who did see him, the court thought proper to convict Pat.

Dr. Dewees, very high medical authority, declares that he "entirely rejects all the reasoning, as well as the appeal to facts supposed to be illustrative of this wonderful influence." But the doctor also makes this observation :

The immediate evils which may result from yielding to temper are convulsions, nervous inquietudes, uterine hæmorrhage, and perhaps abortion. Should this last not occur, the fœtus may yet receive such injury as shall impair its natural stamina, and thus entail upon it a feebleness of constitution as long as it may live. It is a remark long since made, and

we believe it to be in perfect conformity with fact, that passionate and irritable women are more prone to abortion than those of an opposite temperament.

QUERY: Why should not serious shocks and disappointments affect the fœtus just as sensibly as a passionate and irritable temper? But the doctor does not seem satisfied with thus contradicting himself, for he adds: "Nothing contributes more certainly to the safety and future good health of the child than cheerfulness of mind, or, at least, equanimity, on the part of the mother." Evidently still dissatisfied upon the subject, Dr. Dewees tacks about and declares: "Ungratified longings may cause sickness at the stomach, temporary loss of appetite, sometimes vomiting; *but here the evil ceases, so far as we have observed.*" Really, this is worse than where "doctors disagree," for here we find a doctor disagreeing with himself.

I do not propose arguing the point, any more than I would argue that the sun gives light. Suppose two thousand blind men should take the stand and testify that they had tried their best to discover that the sun gives light, but had failed to find it verified even in a single instance, still I would refuse to argue the point with them. They are right, and to them the sun does not give light; so, too, physicians may be right when they deny these ante-birth influences, for to their perceptions there is no evidence thereof.

But outside of the profession—for I am writing for the people—I am willing to argue and explain everything in my power. And here is a point that will no doubt puzzle many, namely, how it could be possible that a mother, from inhaling tobacco smoke in a car, the same being very offensive, could so "mark" her child that it would love a cigar or become a smoker. It seems to many as though, if there was anything at all in these influences, that the child would be born with a dislike for what was offensive to the mother. Let me explain:

The human system is affected chiefly through two sources, sympathy and antipathy. The following will illustrate the law of sympathy: A burn may be relieved by holding it as near to a strong heat as a person can bear; cold water, or snow, will draw the frost from a frozen limb without doing much harm; a cold water compress will remove pain caused by cold. Or, outside of animal life we observe the laws of sympathy, thus: Heat is a better conductor of heat than cold; a hot chimney or stove-pipe conducts the heat and smoke rapidly to the top, but, when cold, the heat forces a passage more slowly, while the smoke will puff out into the room. I might multiply cases of sympathy, but deem these sufficient for illustration.

The law of antipathy is equally marked in its manifestations, thus: A burn may be relieved by the application of ice; a cold by swallowing hot drinks, while soreness in the muscle, by kneading and pounding the parts affected. Outside of the physical we witness some singular phenomena. Water and oil are alike, so far as being liquid is concerned, yet so unlike in their radical elements that they can never be united into a chemical compound. Acid and alkali appear much more unlike than oil and water, yet they will unite so rapidly, when brought in contact, that a violent effervescence ensues.

I have cited these things only by way of illustration, or to prepare a foundation for other remarks. Thus: One person knows that heat will draw the fire from a burn on the principle of *similia, similibus, curantur*, the motto of the Homœopathics, meaning that like cures like; another person knows that ice will relieve a burn. Now, neither of these persons knows the remedy of the other, but chancing to get into conversation upon the subject of the best remedy for a burn, one suggests fire, and the other, ice. An argument will be raised at once, and the chances are that they will call each other fools and liars before the dispute is ended, or, per-

haps, come to blows. I have cited this by way of illustrating that the "disagreement of doctors," and, in fact, nine-tenths of all the disagreements and contradictions that arise are the direct result of "a little learning," which is far worse than downright ignorance. To the man who knows only of ice as a remedy for a burn, the idea of applying heat seems preposterous. And so it is in thousands of cases; for when some people have learned *one* fact, they appear satisfied with their education and ever after try to prove all other facts by their single hobby. There is, probably, no class of educated men to whom this criticism will apply with so much force as to physicians. Is it any wonder, then, that "doctors disagree?"

I might now dismiss this point with the remark that the woman, although disgusted with the smoke herself, still impresses her child to love it through antipathy. But there are so many thick-headed and badly generated people in the world who are incapable of making a logical deduction, that I will proceed to establish my position with facts:

A farmer's wife, who was in the habit of going bare-foot, one day stepped upon a snake, when the reptile coiled around her naked ankle and leg. Having a natural horror for snakes, and not knowing that this was a harmless garter snake, she went into convulsions, and came near dying. Subsequently, when her child was born it proved an idiot, and when old enough to move about, would crawl like a snake, seeking a sunny spot, where it would coil up and go to sleep. Now, people who would infer that because the mother was disgusted with the smoke, therefore the child would also loathe it, would have been likely in this case to have argued that the child would have been "marked" to be unlike a snake in every particular. Let this admonish the reader to first learn *all* the facts, instead of learning but *one* fact, and then trying to prove others by it; also, let him keep ever in mind that, "A little learning is a dangerous thing; drink deep, or taste not the Pierian spring."

In further proof of my position, I add the following incident, furnished by Prof. Chaney, who had it directly from the mother herself, in the summer of 1867, In New York City:

The daily papers contained an account of a girl but sixteen years old, very beautiful, but so beastly degraded in her nature that she ran away from a good home, consorted with the lowest prostitutes, and, when arrested at the instance of her mother, was found living in a cellar, with a huge, black negro for her companion. By request of her mother, she was sent to the Reform School, and that is the last that is known of her. The Professor was at that time gathering all the facts possible connected with the laws of generation, and sent the mother a note requesting her to call on him at his office. She came, and having made known his object, he desired her to try and remember any antenatal influences which were likely to have "marked" her daughter to be so unlike either of her parents. In vain the mother thought; she could recall nothing of the kind. As for herself, she was one of the purest of women; all her life she had been so bitter against her sex who would step aside in the least that it seemed that God had brought this terrible disgrace upon her as a punishment for her uncharitableness.

A few weeks later the Professor had a second interview with this poor heart-broken mother, when she informed him that she had recalled every week of her life, while pregnant with this daughter, and instead of any event having transpired likely to destroy the womanly virtue of her daughter, she remembered one, which, if there was any truth in the theory of the laws of transmission must have stamped her daughter as one to despise and abominate this especial vice. He desired her to narrate the event, in order that he might judge of the correctness of her conclusions, which she did in substance—if not in words—as follows:

"I was born here in New York; my father was a master mechanic, and very rigid in his moral principles. My mother

was called beautiful, and being of a rather retiring, but very affectionate nature, always seemed to me to be so entirely absorbed in my father as to have no opinion of her own upon any subject. I was reared as strictly as a Puritan of the last century, so you see that both by nature and education I was a lover of purity and chastity. At school, when a young woman, I had a classmate, who was a general favorite with all her acquaintances. For a time I was one of Susie's warmest admirers, but she fell somewhat in my good opinion when I learned that she was an arch-hypocrite. Later, I discovered that she held very lax views upon the question of womanly purity, and I had the best of reasons for thinking that she practised secretly the free-love doctrine, as it is now called, although there were only whispers upon the subject, and she was enabled to hold her place in society, her father being quite wealhy. But she became to me an object of great dislike, and always must be.

"Having graduated, I left school and saw no more of Susie for several years. Indeed, I had quite forgotten her, until the autumn of 1850, when, accompanied by my husband, I went to spend a few weeks at the house of his married sister. Here I met the brother of this sister's husband, who, accompanied by his wife, was also on a visit. But you may imagine my surprise and indignation when I discovered that his wife was my old classmate, Susie. Being pregnant at the time, with my likes and dislikes partaking somewhat of the whimsical, I conceived such an intolerable disgust for Susie that I could not bear to be in the same room with her, and yet politeness required that I should treat her with the greatest cordiality, and greet her with a kiss every morning. In spite of all my efforts, my nature so revolted against this woman that on several occasions I was obliged to retire to my bed-room and have a good cry. My husband at length induced me to tell him my trouble, and at the end of the week, greatly to the disappointment of his relatives, I per-

suaded him to take me home. This is the only event that occurred, during my time of gestation, having the least reference to marking my daughter, and you see that the effect of this would be to make her the very reverse of what she has proved. No, you are mistaken, Professor ; God brings these things upon us to make us humble, and for some cause, that you, with all your philosophy, cannot explain."

But the Professor took an entirely different view of the subject, and suggested that if her violent emotions had been caused by seeing blood, then her child was likely to be born with a mark resembling blood, rather than the reverse, and, after citing several facts well known as connected with antenatal influences, the poor woman at length became convinced that it was herself rather than God who caused her daughter to be born a prostitute. And when once convinced, she became very zealous in the cause of having mothers instructed in all these points, but probably a word from her clergyman silenced her and sent her back again to special providences, instead of cause and effect.

Returning once more to the point which I am seeking to establish, I think every intelligent reader will admit that if a child is "marked" at all, that the mark will be of the nature of whatever caused it, regardless of whether the mother was attracted or repulsed, or was excited by feelings of joy or sorrow. If the mother is shocked by seeing a drunken man, or one with a hair lip, the child will be correspondingly "marked," and the greater her disgust the more palpable will be the mark. Therefore, if the mother is disgusted by inhaling tobacco smoke, then by antipathy the child will be born with a desire to smoke. True, these matters are so little understood that we may not always be able to determine in advance whether the inherited effect will be by sympathy or by antipathy. Therefore, I have taken pains to recite cases illustrating the various phases, hoping that the mother will exercise her reason, and not only avoid similar results, but hundreds of others to which I do not allude at all.

The mother is often overworked during this important period, so that all the blood which it is possible for her system to make is required for supplying the waste of her own tissue, for the waste is greatly increased by hard exercise, and then there is no surplus for her poor babe. In cases of this kind the results vary according to the extent of overtasking. If very great, then, expect the child to die and be "still born," just as certainly as if deprived of food after birth. With a less degree it may live to be born, a poor, scrawny thing, starved almost to death, and, after a few days of pain and suffering, relinquish a life that is a curse rather than a blessing. A still less degree of overwork on the part of the mother, and the child may survive for one, five, ten or twenty years, but always feeble, worn and exhausted, even without taking exercise, just as the mother felt, day after day, and night after night, between the time of conception and birth. Such persons are called lazy, slack, shiftless, and so forth, and generally disliked. "*My* back never aches; *I* never feel tired, and I don't see why you should always be complaining when I do ten times as much work as you do," sneers a stout, robust, well-generated man to one of these half-aborted unfortunates whose mother starved him almost to death before he was born, simply because she was overworked.

The mildest form of this ailment, resulting from overtasking the physical strength of the mother, will manifest itself by the child always feeling tired. I am acquainted with a lady who enjoys ordinary good health, steps about lively, is cheerful and animated in conversation, yet always feels tired. She was *born* tired, and there is no cure for the feeling.

It is not a very uncommon event for the mother to die in child-bed, and therefore many would contemplate motherhood with a shudder. But we are chiefly indebted to the follies and fashions of artificial life for the pain and death so generally attendant upon child-bearing. We know this by observing the phenomena of generation in the savage. The

squaw does not even need a nurse, much less a midwife or accoucher. Prior to the abolition of American slavery, the negroes of the South formed a sort of connecting link between savage and civilized life, living much more natural than the whites. It was often remarked that the negro women rarely suffered much in child-birth; and as an illustration, a letter-writer from the North, in describing the people of the South, remarked that one day after conversing with a slave woman for some time, she appearing as well and robust as any one, she astonished him by saying: "Me hab pickaninie dis mornin'; come and see."

He followed her into the cabin, and sure enough there reposed the dark cherub, appearing as well and happy as its mother. Here is a text for a whole sermon for our American women who expect to become mothers. This poor slave woman, compelled by stern necessity to live on plain diet, sleep on a hard bed and take the needful amount of exercise in the open air, even at the risk of working beyond her strength, was thus brought into natural relations and enabled to rear a child without manifesting the least appearance of change in her physical health. It is from examples like this that we may learn how women should be treated during gestation, rather than by studying books and consulting learned physicians. Nature would not cause this awful suffering and death, so common in child-birth, save as a punishment for her violated laws. She would never cause the birth of monsters, if all obeyed her laws. She does not make criminals; it is the parents who make the criminals, whereas Nature only marks them. The woman generally has to bear all this blame, because it has been fashionable to blame her, ever since some corrupt priest conceived the idea of putting a literal construction upon the first and second chapters of Genesis. But I feel well assured that the man is equally, and probably more to blame, than the woman, for the offspring being "marked" as a deformity, a criminal, and so forth.

The following case, which occurred in England, will illustrate and corroborate my meaning:

Some years ago, a laboring man, whom we will call Mr. Howard, being possessed of much more than ordinary intelligence, and having received the advantages of a good education, decided to engage in mercantile pursuits, being ambitious to rise above the rank of a hewer of wood and drawer of water. His good address and intelligent appearance enabled him to obtain credit, and in a short time he was apparently on the high road to wealth. Scrupulously exact, punctual in his engagements, for a brief period he was both happy and prosperous. But before he had been able to accumulate a surplus, and while still doing all his business upon a good name and a borrowed capital, there came a financial crisis. He had a stock of goods on hand, bought on credit, and his creditors would soon be demanding the money for them. But not one-fourth their value could be realized while the panic continued, and the money must be raised at once. Failure not only involved disgrace, but relegation back to the laboring class, two conditions which he was most anxious to avoid.

Pondering upon the matter, the idea occurred of trying to save himself by forgery. True, if detected, he would be disgraced and imprisoned; but without making this effort, he would be disgraced and reduced to hard labor. Here were two alternatives. The first offered a chance for escape; the second offered no such chance. He inclined strongly to risking everything upon the hope held out by committing a crime. He counseled with his wife, hoping for encouragement from her. He explained that no person would be wronged in case he succeeded, as he would continue to repeat the forgeries and take up the notes until such time as he might be able to convert his goods into money, when he would take up the last forged note, destroy it, and no one would ever be the wiser.

His wife was very devoted in her love to him, but protested most vehemently against this dreadful risk. No; she would rather live in a hovel, on a dry crust, and wear her fingers to stumps with hard labor, sooner than have him incur the danger of such utter and hopeless ruin. But his mind was already made up; and being a brave, resolute man, her opposition seemed to him only the croakings of cowardice.

Unable to move him, Mrs. Howard next became extremely anxious and nervous upon the subject, so fearful was she that the forgeries would be detected and her husband be led away to prison. But Mr. Howard was more of a genius than a degraded criminal. Proceeding with great coolness, he obtained the genuine signatures of some responsible men, and then day after day he practised trying to imitate them. This was not in his store, but in the privacy of his bed chamber. Of course, his wife was cognizant of all that he was doing, and who shall attempt to depict the anxious days and sleepless nights which she endured? True, it did not seem to her like a crime; for he had so completely magnetized her into his view of the case, that she saw no evil in it save the evil of detection, since he would eventually pay every penny secured by the forgery. But would he escape? Would he be able to imitate the signatures so closely that there would be no suspicion? These were the queries that were continually tormenting her brain and driving her almost frantic.

At length Mr. Howard succeeded so well that even she, with all her faculties sharpened by anxiety, could not distinguish the true signature from the counterfeit. The greatest obstacle was now overcome. Notes were made, the names of responsible endorsers forged, the Bank of England discounted them, and with the money he paid his indebtedness. Just before the forged paper fell due, he committed other forgeries, took up the first notes in time to prevent the endorser from being notified, and again everything went on swimmingly. In this manner he continued to renew his

notes until the crisis was past, when, as he had intended, he raised the money in a legitimate way, destroyed every vestige of the illegal transaction, and continuing to prosper, in the course of time became wealthy.

But there was a little boy born to him a few months after he began his peculiar financial transactions, lone son of "his house and heart." On this child was centered all the love and hope of his parents, and as he developed from infancy he bid fair to realize their fondest wishes. Much above children of his own age in mental endowments, he also possessed a degree of shrewdness and ingenuity, especially in drawing with a pencil, in imitation of writing, printing, pictures, etc., even before learning to read, that astonished all who saw him. True, he manifested at times a gravity that amounted to sadness, showing great anxiety and worriment without any apparent cause. But these things were viewed as merely the eccentricities of genius, and therefore excited no particular comment.

Time flew by, and young Howard was sent to school. He learned easily in all branches, but seemed to have a fascination for writing and imitating every specimen of penmanship that came under his notice. Finally he was detected in a forgery and severely punished. The offence was repeated, and not even his father's wealth and standing could save him from exposure and expulsion from school. He was removed to another school, but soon expelled for the same offence. Thus he went on, until he had been six times expelled from school for committing forgery, his youth and father's influence alone saving him from arrest and imprisonment. At this epoch in his eventful history his father sent him to a school for incorrigibles, the teacher of which having a reputation for reclaiming even the most desperate cases. But young Howard proved an exception. After being severely punished for a forgery, teacher, assistant teachers and pupils set themselves as spies upon him, determined that he should

not repeat the first offence; yet, in spite of all their watchfulness, he managed to execute a forgery, upon the discovery of which he was sent home as an incorrigible among incorrigibles. Then it was that the father wrote to the teacher, revealing what has already been made known to the reader, and revealing a secret that would have otherwise died with him.

In commenting upon this case there are two points which I wish to make. First, to show that the father may impress the unborn child, in spite of the mother's protests. Left to herself, it is in no way likely that Mrs. Howard would have ever become the mother of a forger. But the painful anxiety to which she was subjected by her husband, all unknown to herself, caused her child, and worst of all, her only child to be a *born forger!* Think of this, young men, when your wives are undergoing their primal sorrow, and remember how many thousand ways there are whereby your treatment may be the means of changing, as it were, the nature of your unborn child.

The second point in this case has been already touched upon, namely, that the mental and physical effect upon the child may be caused equally as well through antipathy as through sympathy. If caused alone throngh the synipathy of the mother, then this boy would have been born with a horror for forgery, for such were the feelings of the mother at that important period of her pregnancy when the mischief was done. It was the dread and anxiety of the mother which was imparted to the child. She experienced a horror at the idea of her husband committing a crime, and when he had argued her out of that horror, he had not in the least relieved her mind of the dread lest he would fail in making a good counterfeit and thus be detected. So the involuntary faculties of the mind were set to work, every element of her nature partook of the emotion, and no wonder that the blood and nerve vital fluids were so affected as to make her child just

what he subsequently proved. Indeed, when we review the case and weigh the circumstances in the light of science it ceases to be a wonder, but the wonder would have been if the child had not been born a forger.

The action of the involuntary faculties may be illustrated outside of pregnant women, or even the sex, for men are subject to the same law, as the following incident will show :

Down in the State of Maine, some years since, a deacon of the Congregational church entered into partnership with a brother of the same church to till and carry on a farm, the owner of which had gone to Ohio. The season proved favorable, abundant harvests rewarded their labors, and after the last fruits had been gathered they both felt like congratulating themselves upon their success. No person lived upon the farm, but as the neighborhood enjoyed an excellent reputation for honesty, the crops were considered safe, stored in the barn and granary. When winter came, according to Yankee custom, the wheat was threshed, put into a box and securely locked, the deacon remarking as he took the key that if there were any thieves about the lock would not be likely to deter them. Subsequently, every time he met his partner he expressed a fear that some one would come and steal their wheat. But his partner had no such fears, and thus the matter rested.

Daily the good deacon visited the farm and examined the box to make sure that it was all right. One day, to his astonishment, he discovered that several bushels had been taken away, yet the box was securely locked, and no evidence of any violence having been used. Straightway he hurried to his partner, and upon consultation it was decided that they would take turns watching by night until the wheat could be removed, which would be in a few days. So that night, the deacon watched, but no thief made his appearance. Next night his partner watched, and lo, the deacon came, unlocked the box, took out a sack of wheat, and proceeded very cau-

tiously into the barn floor; here he raised a plank and deposited the sack. His partner had discovered at the outset that the deacon was in a somnambulic state, and so did not interfere. The deacon removed several other sacks, then replaced the plank, relocked the box and went home.

This case alone, although thousands might be cited, establishes the fact that the muscles may be made to act in obedience to the involuntary control of the mind, as well as the voluntary. Here was the good deacon greatly exercised in his mind lest their wheat would be stolen. This was a *voluntary* action; when he fell asleep—that is, the voluntary faculties took a rest—the involuntary had the field all to themselves. If they could have spoken, I fancy the speech would have been something like this:

"Let us make the deacon go and hide that wheat, so that it will not be stolen."

No quicker said than done; without rousing the *voluntary* forces, the *involuntary* marched him off and worked him as long as they dared, for fear that the voluntary might wake up and catch them at it, and thus removed a portion the first night. The second night the deacon watched, the *voluntary* were kept awake, and so the *involuntary* were unable to get control. Next night, however, they came into power, the deacon was caught, and the missing wheat all found under the barn floor.

Now, no one will deny the phenomena of somnambulism, yet it is far more wonderful than the *involuntary* action of the various functions which are employed in forming a fœtal child. Then why deny these antenatal influences? I think I have proved their existence, both by the logic of events and by logical deduction.

CHAPTER IX.

SHALL PEOPLE DRUG, OR DIET? OPINIONS OF LEARNED PROFESSORS REGARDING MEDICINE.

I come next to one of the most important considerations connected with generation, namely, the diet. I have already dropped some hints upon the subject, but shall now discuss it more in detail. Were you to make a lever of soft pine, instead of hickory, you would not be surprised at its breaking easily; yet, knowing as you do, that your bodies are made of the food that you eat, you often appear surprised that they become so easily diseased. The fact is there are too many people made from a "soft pine" material, and then they blame God, or the devil, or the doctor—they don't know which—for their diseased bodies. If people expect to be healthy and happy they must eat wholesome food. So, too, of the mother during gestation, the future welfare of her child depends greatly upon the quality of food eaten by the mother during both gestation and lactation.

But there are so many who depend solely upon drug medication for health, foolishly imagining that no matter what they eat the doctor will be able, by the administration of medicine, to correct all the wrongs and outrages against natural law as easily as an alkili will correct an acid. But doctors know better, and only laugh among themselves at the folly of the masses. To prove this (for I endeavor to prove my assertions), I need only to quote a few of the expressions let fall by the most emi-

nent physicians, the most gifted and learned teachers and practitioners, who, better than any one else, are qualified to testify upon the subject.

Professor Alonzo Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and, as a consequence, every dose diminishes the vitality of the patient." This tells well for the tonics.

Says Professor Joseph M. Smith, M. D., of the same school: "All medicines which enter the circulation *poison the blood* in the same manner as do the poisons that produce disease."

Says Professor St. John, of the N. Y. Medical College: "All medicines are poisonous."

Says Professor H. G. Cox, M. D., of the same school: "The fewer remedies you employ in *any* disease the better for your patients."

Says Prof. E. H. Davis, M. D., of the N. Y. Medical College: "The *modus operandi* of medicines is still a very obscure subject."

Prof. J. W. Carson, M.D., of the N. Y. University Medical School, says: "We do not know whether our patients recover because we give medicine, or because Nature cures them."

Prof. Joseph M. Smith, M.D., gives testimony again, and says that "Drugs do not cure disease; disease is always cured by the *vis medicatrix naturæ*"—the healing forces of Nature.

The venerable Alex. H. Stevens, M.D., of the N. Y. College of Physicians and Surgeons, says: "The older physicians grow the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature."

Says Prof. C. A. Gilman, M. D., of the same school: "Blisters nearly always produce death when applied to

children." Again: "I give mercury to children when I wish to *depress* the powers of life." And again: "The application of opium to the true skin of an infant is very likely to *produce death*." And yet again: "A single drop of laudanum will often destroy the life of an infant." And once more: "Four grains of calomel will often kill an adult;" and finally, "A mild mercurial course, and *mildly cutting a man's throat*, are synonymous terms."

Says Prof. Horace Green, M.D., of the N. Y. Medical College: "The confidence you have in medicine will be dissipated by experience in treating diseases."

Prof. H. G. Cox again testifies. He says: "There is much truth in the statement of Dr. Hughes Bennett, that blood-letting is *always injurious* and NEVER NECESSARY, and I am inclined to think it entirely correct." Again: "Bleeding in pneumonia *doubles the mortality*." And again: "Mercury is a sheet-anchor in fevers, but it is an anchor that *moors your patient to the grave*."

Says Prof. B. F. Barker, M.D., of the same school: "The drugs which are administered for the cure of scarlet fever and measles *kill* far more than those diseases do. I have recently given no medicine in their treatment, and have had excellent success." Again: "I have known several ladies become *habitual drunkards*, the primary cause being a taste for stimulants, which was acquired in consequence of alcoholic drink being administered to them as medicine." And again: "Instead of investigating for themselves, medical authors have *copied* the *errors* of their predecessors, and have thus retarded the progress of medical science."

Dr. Baile, of London, says: "*I have no faith whatever in medicine.*"

Prof. Evans, fellow of the Royal College of London, says: "The medical practice of our day is, at the best,

a most uncertain and unsatisfactory system; it has neither *philosophy* nor *common sense* to *commend it to confidence.*"

Says Prof. Gregory, of Edinburg, author of a work on theory and practice of physic: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, *stark, staring nonsense.*".

John Abernethy, M.D., of London, says, in his works: "There has been a great increase of medical men of late, but, upon my life, diseases have increased in proportion."

Prof. Jamieson, of Edinburg, testifies as follows: "The present practice of medicine is a reproach to the name of science, while its professors give evidence of an almost total ignorance of the nature and proper treatment of disease. Nine times out of ten our miscalled remedies are *absolutely injurious* to our patients, suffering under diseases of whose real character and cause we are most culpably ignorant."

Listen to the following, from a high source: "Assuredly the most uncertain and unsatisfactory art, that we call medical science, *is no science at all*, but a jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of facts misunderstood or perverted, of comparisons without analogy, of hypotheses without reason, and theories not only useless but dangerous."—*Dublin Medical Journal.*

And this: "Some patients get well with the aid of medicine, more without it, and still more *in spite of it.*" Sir John Forbes, M.D., F.R.S.

Hear *the great doctor:* "The science of medicine is a *barbarous jargon*, and the effect of our medicines on the human system in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."—John Mason Good,

M.D., F.R.S., author of "Book of Nature," "A System of Nosology," "Study of Medicine," etc.

Hear another: "I declare, as my conscientious conviction, founded on long experience and reflection, that if there were not a single *physician*, surgeon, man midwife, chemist, apothecary, druggist, nor drug, on the face of the earth, there would be less sickness and less mortality than now prevail."—James Johnson, M.D., F.R.S., editor of the Medico-Chirurgical Review.

The National Medical Convention that was held in St. Louis, Mo., a few years ago, deliberately adopted the following confession: "It is wholly incontestable that there exists a wide-spread dissatisfaction with what is called the regular old Allopathic system of medical practice. Multitudes of people in this country and in Europe express an utter want of confidence in physicians and their physic. The cause is evident: *erroneous theory*, and, springing from it, injurious, often, very often, fatal practice. Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon *right reason* in harmony with and vouched by the *unerring laws of Nature* and of the *vital organism*, and *authenticated and confirmed by successful results.*"

Dr. T. W. Davenport, of Marion County, Oregon, of whom Prof. Chaney says: "I consider Dr. Davenport the most deeply learned in science and philosophy of any man that I have met on this coast," having regularly graduated in a medical college, turned his back on his *Alma Mater*, and having been invited to deliver the annual address before the "Oregon and Washington Health Reform Association," in 1868, after summing up the foregoing quotations, remarks:

"To conclude these extracts, which are not a tithe of what might be furnished, I will give the testimony of

one in whom I could place the most implicit confidence; one whose candor, patience, sagacity, learning and experience entitled him to the highest consideration. He was a graduate of the Medical College at Pittsfield, Mass.; was admitted to practice by the N. Y. State Board of Examination, and continued in the practice of his profession, most of the time in the Western States, for a period of thirty-five years. As a physician and accoucher, I am now satisfied I never saw his superior. He said, 'I commenced practice with the never-to-be-forgotten lancet, and my saddle-bags stored with a pretty good assortment of our Materia Medica. Before ten years had passed the pill-bags were permanently emptied of tonics and specifics, and the lancet's edge was rusty from idleness. Another ten had not passed, when the lancet and bags were things of the past, and a small vest pocket could carry more than was really for the benefit of mankind. My brother Allopaths called me the do-nothing doctor, and I must say there is much truth in the epithet, as I have lost all confidence in our system of medicine. I tell the people that medicine never cured anybody, and that my success is to be attributed to the employment of Hygienic means.'

"This was Dr. Benjamin Davenport, called by the people 'the poor man's friend.' Now, if you have pondered earnestly the extracts just read in your hearing, and have not come to the conclusion that our learned opponents have committed suicide a score of times in those confessions, you are, at least, ready to go into an impartial discussion of the foundation truths upon which all medical science must rest. I propose to follow the inductive method, and shall recall to your mind some of the most obvious and essential points of anatomy and physiology, and for the sake of brevity shall be obliged

to assume many things, but only such as our adversaries have taught and therefore will not deny."

The "Dr. Benjamin Davenport," here alluded to, was the father of the speaker, well known and most deeply beloved throughout Oregon. His son fails to do justice to the skill, the learning, and the many virtues of the father in the modest compliment which he pays him, yet in his *own life*, grand, noble, and generous, he proves himself worthy to be the son of so good and true a man. I shall have occasion to make further quotations from Dr. T. W. Davenport, and although he was not disposed to swell the list of extracts from the sayings of eminent physicians, I am inclined to do so.

An American student in Paris sends to the *Medical Gazette* the following, extracted from the opening of a lecture by Prof. Majendie, the celebrated French physician and physiologist: "Gentlemen, medicine is a great humbug. I know it is called a science. Science, indeed! It is nothing like science. Doctors are mere empirics, when they are not charlatans. We are as ignorant as men can be. Who, in the world, knows anything about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now, in the beginning, that I know nothing in the world about medicine, and I don't know anybody who does know anything about it.

"But do not think for a moment that I have not read the bills advertising a course of lectures at the medical schools. I know that this man teaches anatomy; that man teaches pathology; another man teaches physiology; such a one therapeutics; such another materia medica. *Eh bien et apnes.* What's known about all that? Why, gentlemen, at the school of Montpelier (God knows it was famous enough in its day,) they discarded the study of anatomy and taught nothing but the dispensary; yet

doctors educated there knew just as much, and were quite as successful as any others. I repeat it, nobody knows anything about medicine.

"True enough, we are gathering facts every day. We can produce typhus fever, for example, by injecting certain substances into the veins of a dog. That is something. We can *alleviate* Diabetes, and I see distinctly that we are approaching the day when phthisis can be cured as easy as any disease. We are collating facts in the right spirit, and I dare say, in a century or so the accumulation of facts may enable our successors to form a medical science. But I repeat to you, in this day there is no such thing as medical science.

"Who can tell me how to cure the headache, or gout, or disease of the heart? Nobody! 'O,' you tell me, 'doctors cure people.' I grant you that people are cured, but how are they cured? Gentlemen, Nature does a great deal, and so does the imagination; *doctors do but devilish little, when they don't do harm!* Let me tell you, gentlemen, what I did when I was head physician at the Hotel Dieu:

"Some three or four thousand passed through my hands every year. I divided the patients into two classes; with one I followed the dispensary and gave them the usual medicines without having the least idea why or wherefore. To the others I gave bread pills and colored water, without, of course, letting them know anything about it. Occasionally I would create a third division, to whom I gave nothing whatever. These last would fret a great deal and feel that they were neglected. Sick people always feel that they are neglected, unless they are well drugged, *les imbeciles*, and they would irritate themselves until they got really sick. But Nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality

among those who received bread pills and colored water, but the mortality was greatest among those who were carefully drugged according to the dispensary."

Majendie was a great man in the profession of medicine, and could therefore speak out plainly what the ordinary Professor dare not say. What he said of medicine, however, all within the profession feel to be unfortunately and lamentably true. Medicine has never been raised to a practical and trustworthy science, and is, doubtless, as Majendie declares, a "humbug." Taking leave of the learned Frenchman, let us see what a critic has said, by way of showing his estimate of the practice of medicine in former times:

"For nothing equals the frightful evils which were inflicted upon mankind by the former practice of medicine. This fatal 'art,' as you call it, which for centuries has enjoyed the power to arbitrarily decide on life and death, destroys ten times more than the most murderous wars, and makes millions of others infinitely greater sufferers than they were at first."

Dr. Skey, senior surgeon at St. Bartholomew's Hospital, and lecturer on anatomy at the School of Medicine, speaking to his pupils, says: "If the science of medicine was a certain and exact science, there could be no difficulty in determining, if not the most appropriate agent of cure, at least the most appropriate principle. But no argument can be more conclusive in favor of its great uncertainty, and of the inconclusiveness of medical reasoning, than the fact that this one disease—*erysipelas*—is deemed amenable to one form of remedy by one class of practitioners, and to the direct opposite by another class. If one of these remedies be good the other must be bad, for their properties are in direct antagonism. Unhappily for the cause of truth, this or that form of treatment is not for the most part the result

of observation, but the offspring of faith—faith in the authority and dicta of others. It appears to me that we have reached an era when there must be a crisis in medical opinions. Authorities, whether in person or in the form of writings, are infinitely various and antagonistic, and yet there is no health in us which is not begotten by observation and experiment."

Sir John Forbes, physician royal, says: "All well-informed and experienced members of the medical profession are painfully aware of the great imperfections of their art, and of its inadequacy to fulfil, in a satisfactory manner, much that it professes to accomplish."

Dr. Pereira, the greatest authority on Materia Medica in the English Schools of Medicine, agreed with Sir Gilbert Blaine "that in many cases the patients get well in spite of the means employed, and sometimes when the practitioner fancies that he has made a great cure we may fairly assume that the patient has had a happy escape."

Dr. James Johnson, physician to King William IV., remarks: "There is as much quackery *in* the profession as *out* of it, and it is my conscientious opinion, founded on long observation and reflection, that if there was not a single surgeon, man-midwife, chemist or druggist on the face of the earth there would be less sickness and less mortality."

Prof. Elliotson, in his "Principles of Medicine," says: "As respects this country, I cannot but think that if all the patients in Asiatic cholera had been left alone the mortality would have been much the same it has been."

Sir Anthony Carlisle used to say: "Hospitals are institutions in which medical education *is perfected by murder!*"

Dr. Billing, author of "The Principles and Practice of Medicine," says: "I visited the different schools of

medicine, and the students of each hinted, if they did not assert, that the other sects killed their patients "

Dr. Frank says: "*Thousands are slaughtered in the silent sick-room!*"

Dr. Reed says: "More infantile subjects are probably destroyed daily, by the pestle and mortar, than in ancient Bethlehem fell victims in one day to the Herodian massacre."

Dr. Madden says: "In all our cases we did as other doctors had done; *we continued to bleed, and the patients continued to die.*"

Sir Astley Cooper, England's greatest physician, gave it as his opinion "That the science of medicine is founded in conjecture and improved by *murder!*"

A celebrated French physician, distinguished alike for both wisdom and wit, once said: "The science of medicine consists of pouring drugs, of which doctors know but little, into stomachs of which they know less."

Dr. Oliver Wendell Holmes, the first who called Boston "the hub of the universe," distinguished among the best writers of the present age, says: "It would be a blessing to the human family if all the medicine in the world were thrown into the ocean, though it might be a damage to the fishes."

Thirty years ago, Thomas R. Hazzard met at a watering place three of the most celebrated physicians in America, namely, Dr. Faugh, of Quebec, who stood at the head of his profession in Canada; Dr. James, the leading physician of Albany, and Dr. Francis, the first physician in New York City. They were old and experienced, and all had retired with a competency. They were men of sound judgment, and their opinions were greatly respected, yet they agreed unanimously in this conclusion: "The medical profession may be wholly

abandoned without detracting from the average health and longevity of the human race."

Prof. Pancoast, of Jefferson College, Philadelphia, says: "I have discarded the cumbersome remedial agents of the dispensary by reducing them to fifteen in my practice, and consider five of the fifteen little better than useless."

I might swell this list of quotations, but think that I have given enough to prove that the practice of medicine, as it has long existed, and as it exists to-day, cannot be properly called a "science," for science means *a knowledge of facts and forces.* Pain is not only a "fact," but generally a *painful fact;* for instance, *tic doloreau, neuralgia, rheumatism,* etc. But in the practice of medicine there is neither knowledge nor fact, to be relied upon in all cases, for removing those pains. The great Napoleon was near the truth when he declared that "the physician is always in the dark, and the practice of medicine but little better than guesswork." Napoleon might not have been a physician, but he had more brains than any man in Europe, in his day, as their weight showed after his death.

What I have said about allopathic doctors will not apply to allopathic surgeons. The educated, scientific surgeon is a necessity, whereas even an ignoramus might administer poisonous drugs, and kill just as effectually, although perhaps not quite so scientifically. From the moment of our birth till the time arrives for putting us in our coffins we are incessantly poisoned. The circular of the Society of Druggists of the city of New York declares that the prescribed dose of Mrs. Winslow's soothing syrup *contains nine grains of opium!* Is this a mother's blessing? If so, it is still the baby's curse. Mothers, as you value the physical and intellectual lives of your infants, refuse to poison them with this deadly

anodyne. Study and obey Nature's laws, and you will have no occasion for soothing syrups; or, if you must use an anodyne, which I dispute, then obtain Hoffman's, but avoid Mrs. Winslow's deadly nostrum as you would the bite of a cobra.

In quoting this long list of extracts I have not been actuated by a desire to disparage the medical profession, nor to defame those who practice the art of healing. My only motive has been to convince the reader that the practice of medicine cannot be ranked even as an approximate science, much less among the exact sciences. It has been fostered and kept in existence solely by the ignorance of the masses, and is annually slaying its thousands unnecessarily.

Mankind seem to be held as if by a spell, looking to the physician as though he had the power to restore them to health, regardless of how persistently or how long they have been living in violation of the laws of their being. To break this spell, to rescue man from barbarism, and to point him to the *true* savior, I am writing this book. To prove its necessity, and to illustrate the depraved appetites that exist, I quote the case of Rev. Mr. Lloyd, an English divine, whose butler assured me that when the parson was invited out to dine it was his custom to eat a quarter of roast lamb, weighing ten pounds, before going, in order to conceal the fact of his awful gluttony.

I have made quotations from many of the most eminent physicians that have ever lived, in order to convince my readers that the more a man learns about the practice of medicine the less confidence he will have in it. If I have succeeded in converting the reader to this opinion, then he is in a proper state of mind to heed the advice I am about to give, which, though prepared for patients in general, will be found of great value to

women during gestation. These directions have been published in the form of a large handbill, under the heading, "DR. J. H. RUTTLEY'S DIETETIC AND HYGIENIC RULES FOR HIS PATIENTS":

THE CAUSES OF DISEASE are multitudinous. If the development theory is correct the muscular system of our race must have been the result of millions of years of action, and from the inherited idiosyncrasies and eccentricities, etc., of our remote ancestry, and our present ignorance of physiological and antenatal laws, may we trace, as in lines of blood, the cause of diseases of body and mind; and hence, it is the first moral and religious duty of all sick persons to ascertain what injurious habits and employments have caused their sufferings, and immediately change or correct them.

THE REMEDIAL AGENTS OF NATURE are dress, food, water, air, light, electricity, magnetism and empyria, a force we find upon the very summit of the grand structure of positive and negative nervous forces, and medicines as used by the various schools, however good and useful in cutaneous diseases, will not reconcile injurious employments or bad physiological habits with health. History and science demonstrate that it will always be useless to attempt to cure any disease without the most careful attention to diet and all the laws of health.

TO INSURE A CURE.—Dr. Ruttley earnestly solicits all who consult him professionally, all who use his medicines and mode of Nature-a-pathic treatment, to observe all the following rules of diet, etc., as long as they remain under his professional charge, otherwise he will not consider himself responsible for their cure.

STIMULANTS AND NARCOTICS.—Carefully avoid the use of all narcotic poisons, such as opium and tobacco. Tobacco is the second strongest poison in the world, and is a fruitful source of paralysis, etc., and all stimulants,

such as rum, tea and coffee, as well as all vinous and fermented liquors, the use of which is a fruitful cause of vertigo, or dizziness of the head, palpitation of the heart, weakness of the stomach, brain, nerves, etc.

How to Cook Food.—Almost any kind of food may be rendered comparatively wholesome by skillful cooking. It is an old Spanish aphorism, that nature has provided for mankind the greatest variety and abundance of wholesome food. Ignorance, ever intent on mischief, has sent into the world plenty of miserable cooks to spoil it all. Miserable cookery has killed more than war, pestilence and famine.

When to Eat.—Never eat when fatigued or exhausted; drink only a little gruel, and wait until rested. The brain aids in digesting our food, and when exhausted by excitement, or by over intellectual or physical employment, cannot digest anything until rested. Never eat anything between meals; give the stomach time to rest, especially when weak and debilitated; frequent eating by invalids, and frequent nursing by infants, weaken the stomach and liver, and bring on dyspepsia and other kindred diseases depending on imperfect digestion.

How to Eat.—Eat very slowly. Our food may be half digested while in the mouth. Rapid eating is one of the curses of our civilization, and produces a fearful amount of indigestion and diseases of the stomach and liver, vertigo, headache, neuralgia, nervous debility, palpitation of the heart, spinal irritation, rheumatism, premature decay and old age. No invalid can make stomach bitters chew his food. Perhaps nothing is more prejudicial to the proper assimilation of food than disputation. The mind becomes irritated, and instantaneously the stomach sympathizes. A dinner table is the worst possible place for an argument which may easily become heated and acrimonious. Nor should it

be a place where children are constantly reproved, or their bad conduct suffered to destroy the comfort of the meal. Discipline in the household is highly necessary, but the wise mother will not make it a prominent feature at the table. Good news, happy thoughts, innocent mirth and cheerful sayings are the most efficacious relishes, and should be used freely. An uncomfortable meal, whatever may be the cause, is almost certain to produce indigestion. And though such small matters may be thought by many unimportant, they go very far toward the establishment of good health, and even the most robust cannot neglect them with impunity.

The Kind of Flour to Make good Bread.—The outside part of all grain contains the phosphates and the nitrates, or all the brain, muscle and bone-forming materials, while the central portion of the kernel is composed of starch or fat-forming matter only, consequently no animal can live in a state of health on fine flour alone. A calf, if fed on fine flour alone, will die in less than a month. Wheat, corn, rye, barley, etc., should be ground fine, and then only the outside husks and hulls should be removed by a course sieve. A fine flour-bolt was an ignorant invention, that has produced a most fearful destruction of happiness and human health.

Bread, How to Make.—Good "bread is the staff of life." The best bread is made of wheat, rye, barley, corn and oatmeal flour, and without yeast, in the following way:

Unfermented Bread.—About fourteen per cent. of the nutriment of all flour is destroyed by the process of fermentation in making yeast bread. To make the best unfermented bread the basins must be made of cast iron, and twelve of these, small size, may be cast together, being connected together at the rim. Put the

clean, empty pans in the oven and heat the stove or oven hot, so that it is in a good condition to bake quickly. Mix your flour with cold water, and a pinch of salt, so the dough will drop out of the spoon. Remove the hot basins from the oven, and after greasing them, drop the dough out of the spoon, and fill two-thirds full; put them into the hot oven and bake quickly and thoroughly.

FERMENTED BREAD.— Mix your flour with good sweet hop-yeast and cold water; knead thoroughly. The best French bread is kneaded four hours, made into small loaves, and baked on the bottom of the oven. The loaf should not be more than two inches thick, and baked in an oven moderately heated, until it is well done and nicely browned. In fact, the more thoroughly it is baked the sweeter and more digestible it will become, since the crust is always the sweetest part.

WHAT MEAT TO EAT.—Beef is the most nourishing of all kinds of meat; it contains iron, in its highest perfection, and when skillfully cooked is the most wholesome. Inferior beef may be made digestible and wholesome by skillful cooking. Wipe clean and drop it into a kettle of boiling water for ten minutes. This will coagulate the albumen, and form a coating on the surface to retain all its saline matter and nutritive juices. Then add sufficient cold water to arrest the boiling, and set the kettle or pot on the back part of the range. Let the beef remain in the hot water, reduced twenty degrees below the boiling point, until it becomes very tender, or for three or four hours. If broiled or roasted the less it is cooked the better. Raw beef might cure scrofula and consumption, while fried beef will kill an ostrich.

BEEF TEA.—Take one pound of nice tender stake, remove the fat, chop very fine, and add one pint of cold water, stir and soak one hour. Boil ten minutes, then

strain and season with salt to suit the taste. May be eaten by invalids suffering from extreme exhaustion and great debility of the digestive organs.

What Vegetables to Eat.—Healthy people may eat vegetables freely, but it is quite notorious that they are less digestable than good bread, often causing flatulency and indigestion, especially among children and old people; in fact, they become laxative by virtue of their mechanical irritation and stimulation, which they produce upon the mucous membrane and the intestinal canal. Peas, beans, rice, etc., are very nutricious, and should be eaten sparingly, if at all, by those who have diseases of the stomach and liver.

How to Cook Vegetables.—Oatmeal, cornmeal, rye and wheat, when made into mush, should be thoroughly cooked, or they will not agree with dyspeptics. Rice, potatoes, peas and beans should be boiled, and never fried or soaked in grease.

What Fruit to Eat.—Raw fruit is wholesome for healthy people, but does not agree with dyspeptics, or those who have diseases of the stomach and liver, causing acidity, flatulency and indigestion. When cooked plain, and without much sugar, may be used sparingly, except in cases of great irritability of the stomach, when every article of the kind must be carefully avoided. The sub-acid fruits are the most wholesome.

What and When to Drink.—Drink nothing at meals. When the meal is finished an invalid may drink a little warm milk and water, and in some cases a little black tea, steeped only ten minutes and poured from the grounds. Tea and coffee are rendered more injurious by steeping too long; the peculiar stimulating qualities are extracted the first ten minutes, and then the bitter extractive and tannin, which are so constipating. Let the invalid dip the polished blade of a table knife into a

cup of tea or coffee that has been steeped half an hour, and he will know why they should not drink it, unless they wish that the mucous membrane lining their stomachs and bowels should resemble the leather of their old shoes.

WHAT FOOD TO AVOID.—Eat no bread or cakes of any kind soaked, fried or baked in grease of any kind, such as corncakes, pancakes, doughnuts, etc., and all bread and sweet cakes composed of lard, butter, sugar, spices, etc., and all pastry, the crust of which is filled with grease, and fit only for the stomach of an ostrich or a gormand. Eat no pork or sausages, nor any fat of beef or mutton, and cabbage only twice a year. The use of such food causes irritability of the stomach, shortness of the breath, flatulency, headaches, bilious attacks, violent palpitation of the heart, paralysis, apoplexy, etc.

SUGAR AND SWEETMEATS.—Sugar and sweetmeats of every description are among the most unwholesome and indigestible of all kinds of food, and should be carefully avoided by all invalids having an irritable stomach or liver, with a tendency to flatulency and acidity, or to diseases of the kidneys, rheumatism, etc. Very great distress in infancy with irritability and restlessness, is produced by too free use of sugar in the food prepared for children.

EXERCISE FOR INVALIDS.—After eating, exercise gently in the open air, or engage in light, pleasing conversation. Over-exertion, hard labor, strong mental excitement, especially soon after eating, will exhaust the brain, weaken the nerves of the stomach, and bring on the severest attacks of dyspepsia. Light out-door employments are the best for invalids with weak and irritable stomachs. Exercise is the most beneficial when taken on an empty stomach. Short walks, often repeated, are the best for all persons in delicate health. Keep out in

the open air and in the sun; keep away from the lounge or bed, except at night for sleep. All invalids or old people, when they lie down much in the daytime, generally live but a short time. Keep moving as long as you can. Nature's activities are incessant; let us all imitate and follow nature.

Bathing and Friction.—"Cleanliness is next to Godliness." Wet a towel in tepid water and wash the skin all over daily, using a little castile soap only about the flexions of the joints. Two minutes only is required in applying the water, then use a dry towel briskly for two minutes, and then your own hands, or those of some friend, two minutes. Six minutes thus spent will save much suffering and heavy doctor bills. If quite feeble, do this in a warm room at 10 A. M., otherwise at any time.

Dry Bathing and Rubbing.—Passive exercise is very important for all invalids so feeble as to be confined to the house. Rub the skin all over twice a day—night and morning—with a coarse towel, especially along the spine, and over the seat of the pain or uneasiness, for the nerves of the skin sympathize with all the internal organs. Always finish with the hand, which is adapted by nature to impart health and strength in all cases of chronic diseases of long standing.

Clothing.—Wear your clothing warm and loose over all parts of the body, and more especially the extremities. Arms, legs and feet should be well protected with warm clothing. It is estimated that at least one-sixth of all those children who perish under one year of age, die of diseases produced by want of sufficient clothing. Children require more clothing to preserve health than grown people. Bare arms and legs, with low neck dresses in infancy, are only a species of cruelty and wickedness, practised by those mothers who do not understand that they are killing their offspring.

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LADIES' DRESS.—Ladies, especially, should wear their dresses loose around the waist, and short-waisted, and with short straps or waists upon their underclothing, raising up the binding of skirts close under the breasts, completely supporting the whole weight upon the shoulders, allowing no weight to press upon the spine, abdomen or hips. Tight-lacing and neglect of the above simple rules is a frigh ful source of pain in the side, prolapsus uteri, and dragging-down sensation when walking or standing.

SLEEP.—Sleep in a large well-ventilated room, with an open fire-place if possible. Husband and wife should always occupy separate beds in connecting rooms. Sleeping in the same bed is one fruitful source of divorce. Young people should never sleep with old people. If the invalid is confined to the bed or house, the sick room should be well lighted, and the blinds and curtains removed. All animals living in a state of nature, when sick, instinctively seek the sunlight. Human beings should imitate them; always live on the sunny side of the street.

SUNLIGHT.—The red coloring matter of the blood of animals, and the green coloring matter of the leaves of plants, the perfume of the flowers, and the delicious flavor of all fruits can only be elaborated by the golden rays of sunlight. We are all sons and daughters of the sun, and should be much exposed to our Father's benign heat. Dark rooms impoverish the blood, causing scrofula and consumption, and are fatal to all invalids.

POSITION.—Avoid carefully the stooping position, either sitting or standing, as it will soon round the shoulders, narrow the chest, weaken the lungs and stomach, causing debility and deformity. Learn to sit, stand and walk erect—"blessed is the upright man"—that every movement may be instinctive with grace and beauty. If

troubled with cold, damp feet, wash them with cold water and salt, at bed-time, and after wiping dry rub them thoroughly with a dry, coarse towel, and finish with the application of the hand.

ALWAYS BE CHEERFUL.—"A merry heart doeth good like medicine, but a broken spirit dryeth up the bones." Every invalid must cultivate a cheerful disposition. A sorrowful, morose, fretful mind, absolutely neutralizes all remedial agents, and drives away heavenly influences. Let invalids be firm and determined, and they well get well, for "the gods help those who help themselves," is a Grecian aphorism.

THE SCIENCE OF SLEEP.—"Man is of the earth, earthy," God, our Father, the positive, the earth, our mother the negative. The earth commences to sleep at 12, meridian, attaining its greatest density, or most profound sleep, between 9 and 12 P. M. Man to-day is but a child, and as children sleep best with their mothers when young, should always (urgent business excepted) retire at 9 o'clock, P. M., and rise at 5 or 6, A. M. Thousands have filled premature graves by neglecting "early to bed and early to rise."

ADDENDUM.—When religion, law, science and philosophy shall be sufficiently expanded and enlightened to admit that "whatsoever a man soweth that shall he also reap," (for it is a demonstrable fact in the divine science of God's laws during utero-gestation and lactation,) together with the planets ruling at this period, form the sickness or health, the happiness or misery, the virtue or vice of our race, and make the poet, the warrior, the statesman, the politician, the divine, the successful financier, the murderer, the robber, the atheist, and the religionist. When mankind have learned these facts, and learned to regulate their lives accordingly, then, and then only, may we expect to see the race attaining to

that high standard of physical, intellectual, moral and spiritual excellence to which it is privileged by nature. Parents daguerreotype their own inmost thoughts and secret actions in the lives of their children, and by this law can we read the most secret actions that otherwise would be beyond human ken. None but the perfectly pure and healthy should become parents. Parentage is the most solemn and sacred of all things on earth, and the least understood of all of God's laws.

WHAT IS HEALTHY FOOD. — The following chemical analysis shows the composition of several of the most common articles of food generally used, and also the time in which they are digested:

	Water.	Albumen Cassin Fiberine, etc.	Fats and Oils.	Sugar and Starch.	Time to Digest. Hours. Minutes
Milk	870	47	35	48	2—15
Wheat Bread	125	220	13	642	3—30
Corn Bread	130	150	60	660	3—15
Rice	90	140	12	758	1—00
Beans	130	250	30	590	2—30
Potatoes	790	15	30	192	3—00
Turnips	830	10	2	158	3—00
Cabbage	850	8	2	140	4—30
Eggs	725	193	82		3—30
Beef	650	225	125		3—00
Veal	680	205	115		4—30
Pork	260	80	660		5—15

Sometimes it is found necessary to bring up a child on cow's milk. Whenever this is the case there are certain conditions to be observed, else the milk may prove poisonous. First, then, the milk should be from *one* cow only, and never mix together the milk of two or more cows to give your child. You should also be sure that the cow has wholesome food and drink and is kindly cared for. Under no circumstances should the milk be given to the child if the cow has been misused, beaten or irritated. Nor should she be hurriedly driven to or from the pasture, since the heating of her blood affects

the milk; and there have been cases where disease has been caused by a boy running the cow, or dogging her, from the pasture to the stable, which has resulted in death in a few hours.

Sometimes it is observed that men sit down to a meal in perfect good nature, but rise from the table cross, angry, and ready for a fight. It is the food which has caused this change of conditions, and among the fruitful sources may be mentioned beef. Cattle are smothered into densely packed cars, while being taken to market, deprived of food and water, hurried to the slaughter-house, often beaten and worried until they become perfectly furious. All the nerves and fluids are affected in sympathy until even the whole muscular system has been permeated with rage. Slaughtered in this condition the "spirit" of combativeness remains, and whoever eats the meat catches the influence just as surely as he would catch a disease from eating diseased meat. Let the reader bear these things in mind and avoid being poisoned, either physically or mentally.

The liver and panereas form a large amount of alkaline fluid, which is poured into the intestinal canal, six or seven inches below the stomach, and is designed to digest the starch, sugar and fat of our food, reducing all the oily matter speedily to a saponaceous emulsion, so that it may be absorbed in the blood. I wish to strongly impress on the minds of my readers that sugar, starch, and fat are very difficult of digestion, not being digested in the stomach at all, and for this reason should always be avoided by dyspeptics.

The following chemical analysis of common articles of food shows the amount of bone-forming material and the amount of nourishment, or muscle and brain-forming matter; also the amount of fattening material in one hundred pounds of each of the articles named in the table:

ARTICLES.	Lbs.	Bone.	Nourishment.	Fat.	Water.
Potatoes	100 lbs.	1 lbs.	2 lbs.	23 lbs.	74 lbs.
Rice	100 "	1 "	7 "	92 "	
Sago	100 "	1 "	4 "	82 "	13 "
Sugar	100 "			100 "	
Whisky	100 "			100 "	
Fat	100 "			100 "	
Bacon	100 "	1 "	8 "	63 "	28 "
Beef	100 "	1 "	22 "	14 "	63 "
Fish	100 "	1 "	14 "	7 "	78 "
Wheat	100 "	1 "	13 "	66 "	20 "
Rye	100 "	1 "	13 "	66 "	20 "
Barley	100 "	1 "	13 "	66 "	20 "
Oatmeal	100 "	3 "	17 "	66 "	14 "
Corn	100 "	1 "	11 "	75 "	13 "
Beans	100 "	3 "	22 "	66 "	9 "
Peas	100 "	3 "	22 "	66 "	9 "
Cheese	100 "	5 "	26 "	25 "	44 "

Parents who have children suffering from rickets, or a weakness of the osseous structure, should feed them on beans, peas, and cheese, although the latter will sometimes cause constipation, and should be used sparingly on that account. But by a careful examination of the above table my readers can readily find out what kinds of food will give them the greatest amount of nourishment and strength. It will be seen that potatoes are a very inferior article of diet, besides being very expensive, when we remember that in one hundred pounds we only have two pounds of nourishment and seventy-four pounds of water, true our bodies are more than two-thirds water. Rice, sago, and tapioca, it will be seen, contain but little nourishment, but are easily digested, and are highly recommended as articles of diet for invalids. Sugar, whisky, and fat, as articles of food, are chemically the same, containing not one particle of bone, muscle, or brain-forming material, but retaining, under all circumstances, their original composition of fat, to its fullest extent. Kind reader do not, if you are

lean, ever attempt to fatten up on whisky, for it is the father of a multitude of crimes. Bacon, or ham, is an inferior article of diet, very indigestible, and should never be eaten by persons of sedantary habits or weak stomachs. From the solids and fluids, taken into our stomachs, the blood is formed. If humanity only avoided impure and indigestible food, and drank only pure water, how much suffering would be saved, and what little demand would exist for "blood purifiers." Let the teeth do their duty, for who can tell how much dyspepsia has been caused by rapidly swallowing half-chewed food.

Six weeks before confinement use slippery elm bark, as a mucillaginous cordial, or chew it.

The reader should never for a moment forget that the great object which I have in view is to aid in developing the reproduction of the human species into a positive science, approximating as near to an exact science as possible. Hence, all these facts regarding food, especially for the mother during pregnancy. Moreover, if she desires painless labor—and what mother does not—she should not eat either corn, beans, peas, cheese, nor highly stimulating food of any kind. But in addition to all that I can say, she must still exercise her own judgment, carefully avoiding whatever has proved injurious, and subsist upon that which is easy of digestion and nutricious, without clogging or stimulating.

CHAPTER X.

EMPLOYMENT OF MEDICINES—DR. DAVENPORT'S VIEWS—MEDICINES SHOULD BE NUTRICIOUS TO BE HYGIENIACAL—THE POISONERS.

Dr. T. W. Davenport, of Oregon, from whom I have already quoted, goes to the extreme of denying that *any* medicine ever does good. I am not disposed to quibble with him about terms, but I think that he makes rather a broad assertion, or at least that the general reader would so view it, for the common people look upon anything that relieves pain, or cures disease, as remedial agent, or "medicine," and I am confident that the doctor does not mean to be understood as ignoring "remedies" of all kinds. To illustrate:

A man has been living upon superfine flour, made into hot cakes, sweet cakes, doughnuts, etc., until his whole system has become deranged; he applies to an allopathic physician and "medicines" are prescribed — that is, *poisonous drugs.*

Should he apply to Dr. Davenport, or to myself, we would at once put him upon a different diet, and perhaps make a specialty of "graham gems." In due course of time the man would recover normal conditions and be called "healed," or "cured." If asked what "medicine" he had been taking he would probably answer, "graham gems." Now, supposing instead of the gems, I were to extract all the nutritive matter of the graham flour from the excrementitious, and prepare

a pill, or powder, therefrom, all must admit that this would be a "medicine," and it would be easier for a debilitated stomach to assimilate than if given in the crude state; yet, according to Dr. Davenport's declaration, he would repudiate it, while I would prefer its employment instead of the crude article. And so with all the medicines that I prescribe; they are carefully prepared in my laboratory, under my immediate supervision, *purely* from vegetable and nutricious material.

In order that the reader may understand why superfine flour is not as wholesome as the graham, or unbolted, I will explain that the bran, which is separated from the flour by bolting, contains the nitrates and phosphates, which are an absolute necessity, in the economy of nature, for, in supplying the waste of the system; they also act upon the stomach and bowels by their cathartic properties, and thus carry off the effete matter which would otherwise result in constipation, dyspepsia, etc. It has been demonstrated by experiment that a calf will not live thirty days if fed solely upon superfine flour and allowed plenty of water. There is an old saying that "the bolt was invented by the devil to punish the human race," but I would sooner think that it was invented by a man ignorant of the laws of physiology and dietetics.

But I will now introduce Dr. Davenport, who probably differs from me more in the use of *words* than of remedies, in order to convince the reader that I do not stand alone, among the educated physicians, and show that others are not afraid to speak out boldly against the unnatural practices of the poison dispensers. The doctor says:

"We must eat to live," says Dr. Davenport. "But what shall we eat? Most people answer, 'Eat what you want.' We all do that, and all want what we are accustomed to eat; so that is no solution. The Mexican eats

red pepper, the Russian eats candles, the Fejee eats missionaries, and the Yankee eats oysters and sardines, and drinks strychnine whisky, but neither of these would be a safe and pleasant guide as to a proper dietary. Volumes have been filled, and many more will be written, before mankind will know what to eat. Centuries will pass before they will learn that tea, coffee, tobacco and whisky are abominations, only differing in degree, and that physical, mental and moral perfection is impossible while they continue to pollute their bodies by the use of them. The mental and moral depend upon the physical, and an enduring christianity is not possible among gross feeding gourmands, simply because the highest mental and moral states are not consistent with gluttony."

Here I must interrupt the doctor to call the attention of Good Templars, and all other temperance societies, to the truths which he is enunciating. By gluttony in eating, the gestating mother may impress her child with such a depraved appetite that it will desire to chew, drink liquor—in fact, anything to satisfy the abnormal appetite. Many a child has inherited this gormandizing appetite, which has ultimately led to drunkenness, no other cause being perceptible. Cannot temperance men and women learn from this that the evils of intemperance can be permanently cured only by understanding and observing the conditions which govern generation? To only *reform* a drunkard, or to train up a boy to be temperate, is like purifying the water in the stream, while the fountain remains corrupt. The few who are thus saved from filling a drunkard's grave, are like a sand from the seashore when compared to the vast army of unfortunates who are annually born victims to this terrible vice. Hear me, ye men and women who profess so much zeal in the cause of temperance! Your

labors are vain until you begin at the fountain head and stop the race from *breeding* drunkards. The child may be well begotten, yet be given to drunkenness or some other crime if the mother disregards hygienic laws, for drugs can never save him. In discussing this subject Dr. Trall well remarks:

"Think you, would nature or Providence provide penalties or punishments as the consequences of transgression, and then provide remedies to do away with the penalties? Would nature ordain disease and suffering as the corrective discipline for disobedience to the laws of life, and then permit the doctor to drug and dose away the penalties? There is a *condition* of cure, and this is *obedience.*"

Taking the foregoing for a text, Dr. Davenport goes on to say:

"The idea that there are no laws governing the vital economy, or else that they may be suspended, prohibited or limited in their operation, seems to be the fruitful source of all drug medication in the world, and the greater part of the misery to which mankind is subjected. Perhaps this assertion may be doubted, as it almost passes the bounds of comprehension how the medical world, with all its skill and science and learning, could be so oblivious. Such, however, is the fact, deny it as they may.

"Man transgresses the law of his being and is receiving the pains incident to the violation; the doctor gives him fœted animal excretions, some vegetable or mineral substance inimicable to the vital structure, and dismisses him with the information that he will soon be all right, without stopping his transgressions. Not long since, one of our honorable State officials consulted me in relation to his *bodily* ailments, which he said were coming thickly upon him. I pronounced, in his case, obedience;

told him distinctly how futile it is to try to avoid the penalties coming from broken laws; that he must obey the mandates of nature if he wished to live in peace and have his days long in the land. But this did not suit, for he expected to do better. Shortly afterwards I overheard him in consultation with one of the learned heads of the medical college of that place, and although I could not overhear *what* the professor told him to take, yet it was by the spoonful, and accompanied by the assurance that "it would *set him all right.*" But, said the patient, "will I be obliged to stop drinking tea and coffee and using tobacco?" The reply was, "No, no! You need not stop anything, and you can eat what you please.

"Why, instead of advising people to obey the physical laws, they recommend the habitual commission of physical sin, and, as a consequence, increase the tendencies to moral sin. The highest executive officer of Oregon was advised by learned doctors to use tobacco habitually; and if smoking or chewing that poisonous weed is not a violation of natural laws there is no such thing. Probably hundreds and thousands of human beings are daily wasting their vitality in poisoning the very fountains of life, by the use of alcoholic liquors and tobacco, in obedience to and as a consequence of the prescriptions of learned doctors of medicine. They seem to have lost sight of the laws of *nature* altogether, and have interpolated the drug-medical in their place. If a person be troubled in consequence of deficient exercise, or over-exercise, or excessive alimentation, instead of seeking peace by a return to normal conditions, the doctor presents a pill or powder, which he says, and probably believes, will satisfy all the conditions of the problem and free him from the legitimate results of his transgressions. No wonder that diseases have multiplied

in number and become more deadly in character. No wonder that man is becoming weak and short-lived; that woman's constitution is so shattered that it is said there is no longer a healthy woman to be found. No wonder that a great proportion of infants die before the passage of five summers, and so many more come still-born into the world. No wonder that the ills of life crowd so thickly upon us as to becloud and stifle its joys, causing some to doubt whether existence be a blessing or a curse; when the high-priests of nature have apostatized from the true faith; when they persistently deny her unalterable laws by a continuous violation; assert medical prescriptions instead of hygienic principles, and teach the people to smother and suppress, with odious and diseasing poisons, her protesting pains.

"There are no medicines in this world that act in harmony with nature—all are extraneous and therefore antagonistic. Food and drink are proper and harmonious; your medicine, however, is neither food or drink, and as to the 'rare recommendation that if they do no good they will do no harm,' it certainly would be *rare* if it were only *true*. The trouble is, that such is impossible; it is a logical impossibility.

"Another great *humbug* is embodied in the assertion of the doctors and now common among the people, that 'we do not believe in giving much strong medicine.' This is a sort of *mental morphia* given to quiet the fears of mankind. Let us see how much strong medicine the doctors give and the people are obliged to take. They believe in pukes, and if one dose of tartar, or ipecac, or lobelia, will not do, they take two, three, four, and continue the medicine till it operates. They also believe in physics, and after giving a dose of ten grains of calomel, followed by salts or castor oil, they keep on giving one or another medicine until the desired effect is produced.

They believe in sedatives, and give a sufficient quantity. They believe in stimulants, narcotics, tonics, etc., etc., and give enough. They will not admit that they ever believed in giving any more than enough for the purpose, and they certainly do not believe in giving any less, and as a conclusion they believe in giving little, less, least, much, more, or most of all the medicines they ever gave, whether those medicines be called strong or weak.

"The truth is, the medical men have not abandoned any of their strong remedies or abated one jot or tittle of their theory, however much their confidence may fluctuate in regard to the comparative merits of the articles composing their materia medica. The people, on the contrary, are alarmed at the destructive success of the drug doctors, hence the assertion against giving much strong medicine. Let no one be deceived; if medicine is to be rejected the system is wrong, and *vice versa*. They stand or fall together.

"We have seen that health comes from obedience and disease from disobedience; that one is the result of normal, and the other of abnormal conditions; that one is a condition of cleanliness and purity, and the other a condition of obstruction and impurity; and hence, to *cure* means to return to normal conditions by removing obstructions and impurities from the system, according to nature's method by nature's means and consistent with natural laws. The question, then, becomes, How shall we assist nature in the process of purification, and what are her laws to which we must yield obedience? And here should come in all the systems of medicine—that is, with the medicine left out. You know how the poison doctors proceed; let us now inquire further as to the 'true healing art.'

"Every particle of matter which passes into the system, and every one that passes out of it, is through and

by nature's transporting medium and general solvent—*water*. Upon its bosom are borne the alimentary riches which build up and support the various and complicated tissues of the body, and upon it falls the burden of removing the broken-down corpuscles and other waste matters no longer fitted to the purposes of the animal economy. It forms eight-tenths of the weight of the whole body, and a greater proportion of the blood. It is a *sine qua non* of existence, and the most important element in the hands of the intelligent physician for removing impurities, obstructions and poisonous matters from the system.

* * * * * * *

"On account of the gross and improper dietary of the people, made up mostly of substances having a great preponderance of the carbonaceous elements of food, nearly every case of disease is merely an effort on the part of the vital forces to remove the surplus and obstructing carbon by uniting it with the oxygen of the air through the lungs; in other words, by burning, in which the products of combustion, carbon, acid, etc., can be more readily and easily removed than the fatty carbonaceous matters which are insoluble in water. Hence, the colds, coughs, congestions, rheumatisms, putrid sore throats, inflamations, fevers, etc., etc., which so puzzle the doctors, because they do not understand the true philosophy of disease, and which are the inevitable results of said impurities and said burnings, and only to be avoided by keeping within the bounds of proper alimentation. If people will take in an excess of fuel they must expect sooner or later to burn, and surely no one should be surprised or grumble at the flame, when himself has supplied the elements of combustion.

"A good illustration of this is afforded upon the breaking-up of every cold winter. The appetite has

been keen, and quantities of fat have been padded away under the skin, and stowed away in the celular tissues and in the great cavities of the body, partly as a means of defense against the pinching cold, and when the warm weather comes the system is wholly unprepared for the altered conditions. The fat now is an obstruction, a nuisance to be abated, and the organism commences the work of removal, nearly always under difficulties, as people keep on eating. The breathing is hastened, and the supply of oxygen increased, combustion goes on more rapidly, heat is evolved, the circulation is quickened and most of the time unbalanced, thereby producing congestions, inflamations and fevers.

"If the congestion or inflamation be in the nasal passages and throat, it is called common cold; if it be upon any other part mainly, it receives an appropriate name, as croup, pulmonitis, pleurisy, enterilis, hepatites, etc., but whatever it is, the objective treatment is the same, viz: to balance the circulation and remove the surplus heat and carbon. One case may require a warm foot-bath or a cold one, another may dictate a head-bath or half-bath, a hip-bath or seitz-bath, a compress hot or cold, a wet girdle, pack or douche, any or all of the assisting depurative processes, and when the surplus is removed and proper conditions restored a cure is effected, whatever you may call the disease.

"Some knowledge, skill and experience are necessary to adapt the processes to the exigencies of each case, inasmuch as what would be proper in one would be wholly inadmissible in another. For instance, a cold foot-bath, which is the true remedy for many cases of headache and congestion, would be a great injury in most cases of inflamation of the brain. Care should be taken to have the baths adapted as to *time* and *temperature*, so as to economize the vitality to the greatest possi-

ble extent, for herein lies the key to our success in practice, and constitutes the chief difference among what are termed water-cure physicians. I have known some cases, treated by our doctors, which had better been left to the unaided powers of nature. The trouble in these seemed to come from a desire for *heroic practice*, a term taken from the allopathists, and which signifies to throw away common sense and *run on pluck*. This will not do. Remember that our processes can be made to kill or cure, just as we *resist* or *assist* nature. There is not the least danger, if we have a proper respect for the vital acumen and follow the *rule* rationally and carefully. 'Balance the circulation, remove congestions and assuage fevers.'

"It is indeed astonishing to those accustomed to wait upon the sick under drug treatment and see them falter, faint and suddenly drop away, punished out of existence, when they come to the bedside of those treated hygienically. They are always mistaken in their prognosis; nature holds out so strong, so enduring, so tenacious of existence. They say it is past comprehension, and indeed it is to those who never yet saw nature have an open field and a fair fight. In their knowledge the doctors were gouging for the enemy, and it is not strange that they are mistaken when nature is relieved of three-fourths of her foes and put in possession of all the means of self-defense.

"Pain ceases when the enemy has been removed or the vital forces have succumbed; and to give a medicine to paralyze the nerves, deaden the sensibility and stop pain, were as rational as cutting the telegraph wires to stop bad news and prevent the defeat of an army. General Grant kept his telegraph operating and his aids moving, and depended upon fighting and flanking to whip Lee. But General Allopath has a novel strategy:

he cuts off communications—*i. e.*, he kills off his aids, throws down the telegraph, and 'goes it blind.'

"Changes are very easily produced in the features of disease by the administration of medicine. For instance, a person groaning with bilious cholic can be put to sleep by a paralyzing opiate, or a child, crying from an ear-ache, can be quieted to slumber by a narcotic, or a lancinating pleurisy pain may be out-pained by an outrageous blister; but however quieting such changes may be to the nerves or the minds of the votaries of medicine, they are not favorable to a return of normal conditions or a cure. On the contrary, they retard, complicate, and frequently arrest the curative process.

"How often has a physician given an opiate, in case of cholic or inflammation of the bowels, waited a short time to see the dose perform its quieting duties, leave for home after assuring the friends that 'all would be well' in a short time, and return only to find the vital power exhausted and 'the disease beyond the reach of his remedies.' How often do fond mothers, under the direction of family physicians or quack advertisements, still their children with soothing syrups and narcotizing cordials, until the vitality of the little innocents is so wasted that they are no longer able to withstand the ordinary vicissitudes of life. How often, under drug treatment, does simple indigestion become chronic dyspepsia, or a trifling constipation change to troublesome hemorrhoids. How often is a slight cold aggravated to a dangerous pneumonia, or a probable two or three days' fever to a lingering and generally fatal typhoid. How often does simple small-pox become the fearful confluent, or do measles disappear in deadly metastases and exacerbations. How often is congestion of the muscular structures settled to chronic rheumatism of the joints; and the comparatively harmless itch turned into a gland-

ular affection, to last through the miserable remainder of life. Ah! yes, medicine does change disease—for the worse—but *how often* to a fatal condition we shall not attempt to enumerate. It is enough to say, that a great part of all the affections mentioned in the medical books are ailments produced, changes wrought, disease made by the simples, mixtures and compounds of the 'materia medica.'

"'Oh! the changes! the changes!

"Who can tell of the changes? When a patient is full of from ten to forty different kinds of medicine, *who can* predict the changes? Who can tell how much of a disease is referable to one kind of medicine, how much to another, and how much to the original affection? What doctor's prognosis is worth a cent, now-a-days? Every one of them is so haunted with the supervenings that he can say nothing of the prognosis. 'If the patient can only bear my medicine he will recover,' is the sage conclusion, and the only one warranted by professional experience. It is, indeed, true; for ninety-nine hundredths of the primary affections are not dangerous, and if the doctor's remedies do not kill, the probabilities are favorable to the patient. '*If* the patient can only bear the medicine;' but the 'if' is the fearful part of the sentence. The medicines are given, the secondary or drug diseases supervene, one after another, passing on from stage to stage, fearfully and uselessly wasting the vitality at every step, until 'nervous debility sets in,' followed by spinal affection, from which there is generally no recovery, while poisons are given, then the shortest and most common passage is through the typhoid until death ends the struggle.

"If a person could exist without a liver or lungs, a stomach or an entire intestinal canal, kidneys or brain, skin or bones, there might be some *show* of reason in

the common practice of dosing, defiling and destroying one organ for the benefit of another.

"A finger, toe, leg, arm, eye, or even a piece of the jaw-bone may be removed, to save the citadel of life, but nobody expects to live after his liver has been thoroughly corrupted, after the coats of the stomach and intestines have been destroyed; after the kidneys have become granulated—the brain softened to purulence, or the heart or arteries ossified. And yet the medical doctors do effect these very results. Calomel is not food for the liver, and can have no other effect upon that organ but to weaken and, by repetition, to destroy it. Antimonial preparations are given to weaken and restrain the heart's action, and *do so* through an obstructing, paralyzing presence in the blood and brain, and can have no other effect than to weaken and finally destroy the very centers of existence.

"There is not a doctor under the broad canopy of heaven who can find anywhere in the natural human system a particle of his cure-alls—calomel, antimony, digitalis, opium, squills, sanguinaria, podophyllum, lobelia, scammony, jallop, gamboge, prussic acid, strychnine, piperine, nervine, iodine, arsenic, alcohol or lager beer. And not one living who can show otherwise than that his drugs and medicines are extraneous, effete substances—obnoxious, weakening and destructive to human life. God never made a man from such materials. They were not used in his structure, they are not used in his support; and notwithstanding the energetic, noticeable, agonizing protests of nature against them in any shape, the oblivious doctors, with a zeal worthy a better cause, continue to ply their death-dealing art. They may sugar-coat their pills and mix their powders with honey, to disguise the taste and cheat children, but there is no deception in the fitness of things. There is

an unavoidable penalty for every transgression, sugar-coat it as we may."

It will be seen that Dr. Davenport expresses himself with *feeling*, as well as with reason and philosophy. This is because he is a man of fine feeling as well as noble principle. Had it been otherwise; had he been destitute of both feeling and principle, then he would have been in the ranks of the allopaths to-day, the dispenser of poisons—the enemy, instead of the friend of the race. But the cold and heartless, who care only for themselves, although *knowing* that their system of drugging is a curse to humanity, continue to practise simply because it is popular and because it pays. To leave the profession of allopathic practice, in ninety-nine cases out of a hundred, is to invite poverty and disgrace. With my two diplomas, one English and the other American, had I adhered to what are called "orthodox" ideas in medicine, instead of being plagued, as I am, with impudent reporters, sent, no doubt, by the "regular profession" to annoy me with impertinent questions respecting the college in which I graduated, and whether or not I had a diploma, I should probably have been the most popular physician in San Francisco.

The reader will observe that I am making a square issue with these *poison dispensers*, instead of trying to dodge and avoid. Yet not one in a hundred, situated as I am, can afford to declare war and carry the hostilities right into the enemy's camp, for this reason: the moment a "regular-bred" physician shows any weakening on the side of their barbarous pathy, the whole pack set upon him as religionists do upon an apostate, denounce him in the most unmeasured terms, the populace re-echoing their anathemas, until the poor victim soon finds himself bankrupt, not only in purse but in reputation. It is a dread of these things which seals

the lips of many an intelligent physician. If strictly honest, but of a timid nature, he silently withdraws from the profession, but contrives to maintain his standing and respectability, or perhaps turns homœpathic.

CHAPTER XI.

THE POISONERS CONTINUED—EVIDENCE OF THEIR EXTORTIONS—LAWYERS AND CLERGYMEN CALLED TO ORDER.

Drug doctors are composed of two principal classes: 1. Men of superior minds, splendidly educated, highly accomplished, ambitious, courageous, resolute, but of a nature cold and unfeeling, and although quite deficient in moral stamina, yet so finely endowed with grace and shrewdness as to appear models of all the virtues. They make most excellent surgeons, but are wholly unqualified by both nature and school of medicine to act as physicians. 2. Men of medium or inferior caliber, who know nothing outside of the "books," and would neither know nor care whether a medicine would kill or cure, so long as the books authorized its prescription. These men plod along for a lifetime without learning any new thing, save what they read, or gather from the other class.

It is true that there are honorable exceptions to these two classes, but the exceptions only prove the general rule. Here and there one may be found who will spasmodically cry out against the barbarous system of practice, like those that I have quoted, but very few ever coolly set to work, with heavy siege guns, to storm their old fortifications, as I have been doing for years, challenging them to come before the public and submit their medical theories to test and criticism. The first class know too much to be caught in a position where they

know they must go to the wall, while the second class barely know enough to keep their mouths shut, as a general rule, look wise, and if possible, never speak without using all the medical and anatomical terms possible.

If I have been looked upon suspiciously heretofore, what will the *poison dispensers* say when they see this book? I confess I am at a loss to imagine what they will do. Were I an obscure physician, with a small practice, or a young man without friends, or pinched with poverty, they would have an easy task to silence and disgrace me. But with my very large and constantly increasing practice, I have won a hold upon the affections of not only those whom I have saved from being scientifically poisoned, but their friends and acquaintances, so that the community would rise up by the thousand to defend me from any libelous attacks which the "regulars" might otherwise make. I see no alternative for them but to try and laugh it off good-naturedly, as an eminent physician did in an Eastern city, who said: "O, Dr. Ruttley is doubtless a well-meaning man, and is certainly quite successful as a physician; but then he is eccentric—very eccentric—and you know ecentricity is the first approach to insanity." Very well, for argument's sake I will admit my insanity; but this only involves them in a still greater dilemma, for if an insane man can prove so successful by my system of practice, what might not be expected if one clothed in his right mind should adopt and practice it?

Perhaps the reader may think that I have been straying from my subject; that it was my duty to give specific directions to the mother during gestation, and omit all reference to the drug doctors. If the non-professional reader does not make some such a remark, there is no doubt but that the professional allopaths will. Therefore I will answer it by an illustration.

A man was passing his neighbor's barn one evening, when he caught sight of a fellow named Sam Bruce, whom he knew to be an incendiary, trying to strike a match. The man being one who made it a rule to mind his own business, passed on to the house of his neighbor, where he made the following remark to the family:

"Fire is a good servant but a bad master. You should, therefore, always try to keep it in subjection. But should your building get on fire at any time—your barn, for instance - remember to keep cool, and first of all, to save the horses and cattle. By way of caution I will also add that if you are not in the habit of wetting the hay and straw outside the barn, you had better commence doing so to-night, and the sooner the better."

Having said this much he flattered himself that he had fulfilled his whole duty, and that if his neighbor should do as he had advised, then Sam Bruce would certainly be detected and the conflagration avoided. But everybody knows that there was not a sufficient inducement accompanying the advice to make any impression upon the minds of his hearers. Consequently his advice was unheeded, and the barn was burned within an hour.

Now, I am in the position of the man who undertook to give advice, yet there is this difference between us: he kept back part of the truth in order not to compromise himself, while I propose to tell the truth unreservedly. For a person to advise, without at the same time showing a sufficient reason why the advice should be followed, is really an insult to common sense. Were I to simply inform the public that the drug doctors can do them no good and are liable to do them great injury, without offering proof to substantiate my assertion, no one would heed me in the slightest, while the Sam Bruces in medicine would continue their work of desolation.

Therefore I have not only made my charges direct, but proved them beyond all controversy.

I am thus knocking out the props from under Old Allopathy, not from a feeling of malice, but actuated solely by love for humanity. I am trying to teach the philosophy of "How to be Born," and have arrived at that important crisis when, to do my work thoroughly, I must pause to remove a fearful obstruction, namely, Old Allopathy, that may most appropriately be compared to a huge serpent, the emblem of their profession, his bright scales shining in beauty and glory, fascinating and attracting the beholder until he approaches within reach. Gracefully, lovingly the monster coils about his victim, strikes home his deadly fangs, and only when too late he learns how cruelly he has been betrayed. I have seen hundreds thus bitten, and for more than thirty years have been vainly warning the people of their danger. Now the time has arrived for declaring war, and I shall try to make it a war of extermination.

We have an imaginary patient who is pregnant, and are anxious that she should give birth to a fine, healthy and intellectual child. In order that she may do this, she must live right, depending upon correct diet, proper exercise, fresh air, bathing, etc. But nine-tenths of the women who become pregnant depend entirely upon the poisonous drugs prescribed by "the family physician." Like a heathen, educated to worship idols of wood and stone, they have been taught to trust solely and entirely to the doctor, without presuming to even think or reason for themselves. And as the heathen dare not break away from his idols, so the people dare not break away from the drug doctors. Missionaries tell us that after fairly converting a heathen, it is not uncommon for the poor fellow to be detected secretly

worshiping his old gods. And so it is with humanity. Convert a man to give up drugs, and you may rely upon him as long as he keeps his health; but let sickness come to either himself or family, and nine times out of ten the first thing he does will be to send for an allopathic physician.

I have learned these things from many years' experience and observation. I understand the subtlety of this serpent that lies across the path where humanity must travel in order to progress, and know that years of labor will be required to convince mankind of his true character. All the time devoted to making war upon the serpent, my imaginary patient is kept waiting for advice; but the advice would be of no use so long as she has faith in allopathy, for she might be tempted to violate my rules, trusting to drugs to act as mediator and savior, making vicarious atonement for her sins. One act of hers, while thus trusting to drugs as a remedial agent for her transgression, might give an impulse upon her child that would prove a source of pain for a lifetime. Then, if I were writing this book for only *one* unregenerate woman, instead of millions, I would still deem it my duty to pursue my present course in exposing the cruelty and barbarism connected with *popular poisons!*

Were I to make a thorough exposition of the horrors and abominations which have been and are daily being committed by this "beautiful serpent," allopathy, whole volumes instead of a few brief paragraphs would be necessary. Therefore I scorn to apologize for the space I am devoting to the subject.

Philosophers long since laid down the proposition that "a people cannot rise superior to their religion." This, of course, is meant metaphysically; that is, in what pertains to morals, civilization, intelligence, etc.

To this maxim may be added another, namely: "A people cannot rise, *physically*, superior to their system of medical practice." Until within a few years, the allopaths have had full swing in this country, having sufficient influence to procure the passage of laws in several States punishing with imprisonment any person who should presume to practise medicine without first obtaining a diploma from one of *their* murder-instructing colleges. Furthermore, such is their influence over the courts, that they are able to obtain the most unrighteous decisions against the common people. For proof of this assertion we take the following case, copied from the *Daily Evening Post*, of San Francisco, under date of March 17th, 1875:

$100 A VISIT!

DR. JOSEPH HAINE PAYS A PATIENT FOURTEEN PROFESSIONAL VISITS—SHE DIES, AND HE SUES TO RECOVER $1,400.

A case is on trial in the Twelfth District Court to-day day whereby Dr. Joseph Haine seeks to recover $1,400 for fourteen medical visits paid to Mrs. Elizabeth Ann Gordon. The suit is brought against John T. Doyle and John James Clark, administrators of the estate of Mrs. Gordon, who, after treatment by Dr. Haine, died. Mrs. Gordon lived at Menlo Park, and the doctor's reason for charging so high is that to visit the patient took him from his city practice, as he had to leave at 4 P. M., returning the next day at 10 A. M. The answer denies that the services were worth more than $500.

Mrs. Gordon was the widow of George Gordon, the sugar refinery proprietor, who left an estate amounting to some $90,000 or $100,000. Mrs. Gordon left no children, and left the estate to her brother.

Dr. Shorb was called on behalf of plaintiff, and testified that he thought the charges reasonable.

Dr. Haine testified that he had been the physician of Mrs. Gordon for a long time, and during her lifetime had charged her from $25 to $75 a visit.

Dr. Dupuytren, physician to the French Hospital, tes-

tified that he considered $100 a reasonable charge for a single visit to Menlo Park, but for repeated visits he should charge a less rate.

Dr. Robert Mackintosh testified that he considered $1,400 a reasonable charge for the fourteen visits.

Dr. Benjamin Dean, physician to the City and County Hospital, also testified that he considered the charge of Dr. Haine reasonable. Dr. Dean receives $75 per month for his attendance at the hospital; yet he said he would not make visits to Menlo Park for less than $100.

Dr. Charles Nuttall corroborated the judgment of the physicians who had previously testified. He had made a visit to San Jose and charged $250, which he finally compromifed for $150. He did not care for the money, but charged on principle.

Dr. Stillman was called on behalf of the defense. He testified that he didn't know that he was a fair judge. He didn't think any physician received enough. In such a case as the one under consideration he would charge $100 for the first visit and $5 an hour for subsequent visits. If a physician was obliged to lose his office hours he didn't know that the charges were too high.

March 19th the papers announced that Judge Sharpstein had given judgment for the full amount, "*there being a preponderance of evidence in favor of the plaintiff!*" And how could it be otherwise? Dr. Haine was required to prove the value of his services by experts; these experts belonged to his school, and had an interest in making it popular to exact exorbitant fees. Hundreds of men, superior in practical knowledge and general intelligence to these doctors, might have been put upon oath, and would have testified that ten dollars a visit would have been paying liberally for the time required, even admitting that the doctor's system of practice was founded in reason, and that the result had been *success* instead of *death*. But had they been summoned by the defense, not one of them would have been allowed to testify, because, not being physicians, the law

presumes that they are incompetent to give an opinion.

It will thus be seen how entirely at the mercy of the "regular-bred physicians" the people still are, notwithstanding the progress which has been made during the last quarter of a century. Not only health, but purse, reputation, and life itself are at the mercy of a class of men highly educated, respected, wealthy and influential, who are ready to testify to the reasonableness of each other's charges, or, if prosecuted for malpractice, to swear that the patient was maimed or killed, as the case may be, according to the best medical authority; and upon this testimony, no matter how many non-professionals testify to the outrageous and murderous treatment, the accused is sure to be acquitted.

The foregoing remarks are intended to be understood as being general in their character, but there is one criticism upon the testimony in Dr. Haine's case, which I feel bound to make, and that is the absurd position assumed by Dr. Dean, who has contracted to prescribe for the sick of the whole county, for a period of thirty days, for a consideration of $75, yet he swears that he would not go to Menlo Park, requiring only a few hours time, for less than $100. The inferences from this kind of swearing are so easy to be drawn that even a child may comprehend them. In the matter of doctoring for the county there is competition, and this keeps the fee within reasonable bounds. But in private practice there is a tacit agreement not to interfere with each other, but if called upon to decide any issue between allopathy and the people, never to prove recreant to allopathy. The rate here charged and proved to have been "reasonable," was about forty times, or *four thousand per cent.* greater than Dr. Dean's salary. Usually the people complain if a monopoly charges double the regular rates of fair competition, but in the matter of the doctor's

fee, as appears by this case, "four thousand per cent" extra may be charged, and yet judges are virtually *compelled* to decide in their favor.

As a whole, this case of Dr. Haine shadows forth the tremendous power which physicians are capable of wielding, when even a judge feels obliged, by judicial precedents, to sustain them in their exorbitant charges. Contrast this with other industrial pursuits where time and talent are called in requisition. Take, for instance, the school teacher, who holds one of the most responsible positions in society. Upon an average, male and female, this $100 is just about the salary of each for a month. Now, think of the hours of toil, of trial and of despair, which must be endured daily, for a whole month, and receive no more than Dr. Haine for taking a pleasant ride to Menlo Park, looking at a patient's tongue, feeling the pulse, writing a prescription and riding home again. And then, as a most fitting climax for this contrast, let it be borne in mind that the patient *died!*

The reader may now be able to comprehend the Herculean task which one undertakes whenever he attempts to run a tilt against a combination of medical talent so powerful and so highly respectable. None but an educated physician should ever attempt it, for they must be met on their own plain. Besides, the man who makes war upon them should be of the Martin Luther type, or they will crush him as they would a worm. For my part, I am not vain enough to imagine that I shall be able to overturn their power, nor that a thousand like me could do it in a lifetime. The most that I hope for is to awaken a few and rescue them from falling victims to this relic of a barbarous age. Encouraged by my example, others will do the same, the number increasing with each generation, until in time the work of reform will be completed.

As I am taking the part of humanity against "the three learned professions," and having cited a case to prove how the doctors are imposing upon humanity, it seems only fair that the lawyers shall not be passed by in silence, and therefore I copy the following from the San Francisco *Daily Post*, of March 23d, 1875. Here it will be seen that not only attorneys at law, but those who are entrusted with the execution of the law, and who are the pupils and proteges of lawyers, practise oppression and cruelty:

"Again it becomes our unpleasant duty to call attention to flagrant but not unparalleled Police Court outrages. The facts of the case, as gleaned by a *Post* reporter are these: About ten days ago a man named Spaulding arrived in this city from Humboldt, and after the manner of many rustic visitors celebrated the occasion by a wild orgie which culminated in his arrest by N. Hunter, Secretary of the Society for the Prevention of Cruelty to Animals. Mr. Hunter, in virtue of his position, holds a commission as "special" police officer, and fearful that Spaulding might come to grief if allowed to run at large, he proceeded to escort him to the City Prison. Not appreciating this kind service of the philanthropist, Spaulding resisted, and it became necessary for Mr. Hunter to blow for assistance. The call was answered by Officer Hogan, to whom Mr. Hunter deputed the charge of his prisoner, but accompanied him to the City Prison, where he saw Spaulding safely lodged in a cell, after charges of assault and battery and vulgar language had been entered against him. Mr. Hunter thought nothing further of the affair until several days after, when Spaulding called on him and told a story of alleged legal chicanery, which is substantially as follows: When brought into the City Prison $45.65 were found in Spaulding's possession. This money was of course taken in charge by the prison-keeper, who registered the fact on his books and subsequently delivered the amount to the clerk of the Police Court. When the news spread, as it invariably does when a solvent prisoner is captured, that a rustic visitor

with $45.65 to his account was in durance, the prison was besieged by prominent members of the shyster profession, anxious for an interview with Spaulding. Among the motley crowd of legal visitors was J. Burke Phillips, who, Spaulding asserts, stated that he had been deputed by friends to defend him. Nothing was said about a fee, and Spaulding alleges that he believed, from the tenor of the urbane counsel's language, that his services were to be given gratuitously. How rudely his mind was disabused of the pleasing allusion is shown by subsequent events.

When the case was called the following morning in the Police Court the charge of assault and battery was withdrawn,

AT THE INSTANCE OF THE ARRESTING OFFICER,

And the charge of vulgar language dismissed on payment of $5. This sum was deducted from the money found in the prisoner's possession. The balance the Clerk of the Police Court handed across the table to Spaulding with the remark: "Here's your money."

"I guess not," said the learned counsel, Phillips, who had been attentively watching the proceedings, and swooping down at the critical moment he raked the coin into his capacious pockets and departed with the air of a man who had faithfully performed a meritorious deed.

"It's far smaller than my usual fee," said the lawyer in reply to his client, when the latter had sufficiently recovered from his astonishment to follow him and ask an explanation of his conduct. "You know," he added by way of consolation, "if you dance you must expect to pay the piper," to which trite aphorism the victim sorrowfully assented, and went off to interview Chief Cockrill. The fountain head of the force was seated in his easy chair smoking a fragrant Havana, and building airy castles in which the inhabitants eternally dance attendance on masked balls. "Ah," said he, when the victim had told his story, "that's strange. There's a mistake somewhere; but I'll send for Mr. Phillips and the officer at once. Yes, sir; let me assure you I'll investigate this thing to the fullest extent of my ability."

And he did, but the examination was not a very searching one. The officer disclaimed all knowledge of the affair. The lawyer claimed that he had acted in accordance with the time-honored customs of his profession, and there the matter rested. It was useless for Spaulding to assert that he had never given the lawyer formal authority to act for him. His money was gone, and it was impossible for him to obtain redress by legal means. Not wishing to inform his family of his escapade, Spaulding was in the direst extremity, and but for the timely assistance of some good Samaritan might have experienced actual want. Parallel cases are of daily occurrence in the Police Court. A man is arrested with money in his possession and charged with several offenses. When the case comes up for hearing, however, the officer does not appear against him, and the charges are dismissed on payment of a nominal fine, which is deducted from the money found in his possession. The balance goes to—but here the reporter stops, and for further information respectfully refers the reader to the arresting officer and the counsel for the defense.

ANOTHER CASE.

The apathy of Chief Cockrill in investigating this outrage, the defiant attitude of the learned counsel, and the action of the police officer, may be better understood by a perusal of the following facts, obtained by a *Post* reporter after the foregoing story was written.

In the latter part of last January, a young man named Henry G. Post, employed as a conductor on the North Beach and Folsom street line of street cars, was arrested at the instance of an eccentric old gentleman, who accused him of having stolen an overcoat from his lodgings. An investigation of the case proved that Post had never been inside the door of the lodging house, and was the victim of a most unwarrantable arrest. He was accordingly acquitted, but before leaving the court room gave expression to his just indignation, in language so forcible that he was promptly rearrested for contempt of court and fined $10, which he paid and departed. Last evening a *Post* reporter, who witnessed the incident, boarded one of the Kearny street cars,

and in so doing ran against the identical victim of mistaken identity.

The conductor recognized the reporter, and said that the *Post* was the only paper which did him justice and noticed the fact of his acquittal.

"I've got," said he, "a dozen copies at home in my trunk, for some one may throw it up some day to me that I was arrested for petty larceny; but as long as I've got this," said he, drawing from his pocket a soiled and battered copy of the precious issue, "that insinuation don't amount to a hill of beans. You see that man," he continued, pointing to a middle-aged man, of rather sour aspect, who was adroitly dodging a swill cart as he crossed the street.

"Yes," said the reporter, who recognized in the fleeing pedestrian a Police Court lawyer.

"Yes," said he, "and I'm down on him worse than any man living."

"You are!" said the reporter, feigning astonishment. "Have you any delicacy in explaining your antipathy to him?"

"You know," said the conductor, "I was arrested on a warrant by Officer Harris, and to tell you the truth I was astonished at the kind way he treated me. He rode with me a whole trip until I made my returns at the office, and then we went off to the City Hall. I'd never been arrested before, and I said to myself, 'Well, this ain't the kind of an officer that wants investigating,' but I was green at the business then. Well, when we got down to the entrance to the City Prison, I said: 'I suppose we go in here?' 'Oh, no,' said he, 'not yet; let's go up here a minute,' and, taking me by the arm, he led me up stairs to an office in the rear of the City Prison. 'This is Judge So-and-so, Mister Post,' says he, 'and you can't have a better lawyer to defend your case.' He then went on to say that I needn't suffer the disgrace of being locked up for the night if I only did as the Judge said. I asked him what it was, and after some hemming and hawing he came out flat-footed and said if I put up $100 he'd fix it so that I'd get bailed out and besides have a talk with the Judge about lettin' me off light I told him that I was inno-

cent, and all I wanted was justice. "However," I said, "I'll put up a hundred if you give me a receipt for it."

"'A what?' said the lawyer. 'Do you mean to insult a legal gentleman like me by asking a receipt? Oh, no! We don't do business in that style.'

Then the officer chipped in and said 'twas about time I made up my mind what to do. I told him I had done so.

"Well," said he, "what is it?"

Says I, "I ain't going to put up a d—d red."

"You ain't," says he. "Well, n-n-o-w!" and with that he grabbed me by the collar and yanked me down stairs before I knew where I was. Says he, when we got to the front door, "You'll change your note after you get a taste of the bread and water diet." I told him I didn't think so, and asked him if he wouldn't send for one of my friends.

"Send for h—l," said he. "You don't know when yov've got a good thing," and without any more parley he lugged me in and locked me up in the dirtiest cell he could find. The rest of the affair you know yourself."

After having paid my compliments to both law and medicine, perhaps I ought not to slight divinity. Whole libraries might be filled with books written upon the delinquencies of the clergy, but I deem it unnecessary, for the reader can scarcely pick up a newspaper without reading of some clergyman who has been arrested for bigamy, adultery, elopement with a young girl or another man's wife, perjury, robbery, murder, and so on to the end of the chapter of crime. But I must notice the demoralizing effect of clerical example upon society. The common people are accustomed to look to the clergy for an example, and when a clergyman seduces and causes the death of a young girl, like Clendening, of Jersey City, or poisons his wife, like Harding, of New Jersey, or whips to death a three-year old son because he would not say his prayers to his stepmother, like Lindsley, of New York, near Rochester, or debauches

the wife of his friend, like Henry Ward Beecher, these crimes seem to lose their horrors, and the laity think if the clergy can be forgiven and commit them that they too may have forgiveness. The following extract from a letter to the *Hartford Times* illustrates the effect of example upon the people:

"Brooklyn morals are getting no better very fast. The atmosphere of the Heights seems as fatal to conjugal happiness as the malaria of a Jersey swamp to a man with a bad liver. Since the beginning of this terrible Beecher business things have been going from bad to worse so rapidly that even the reporters of the *Daily Scandal-Tub* can hardly keep the run of them. It is *crim. con.*, divorce, separation, alimony, pretty much every day, and the crop steadily increasing at that. Brooklyn once had a fair reputation, but it is melting away a good deal faster than the January snow. Six divorce cases have been in Court since the Beecher trial began, and all the parties belong to the best society. It is only in good society, as a rule, that marital infelicity runs rapidly to litigation, and husband or wife rushes to Court for release from matrimonial bonds. The rush in Brooklyn has led one of the judges to declare that something must be done to stop it.

"For some time past the custom has been to send suits for divorce or separation before a referee, who generally hears both sides in secret, and it has been found that the secrecy of the examination serves as an inducement to dissatisfied couples to seek hasty emancipation. One of the Brooklyn judges referred to this matter, the other day, when a case of the usual kind was before him, and said a change would have to be made. For his own part he thought he would stop sending divorce and separation cases to referees, for the practice plainly led to a great increase of such cases. Undoubtedly it does. If glaring publicity were a certainty in every suit for divorce, husbands and wives who want to get away from each other would not be quite so ready to invoke the law. This is the judge's opinion, at all events, and it seems to be sound and sensible. If things were to keep on as they have been going in Brooklyn for some

months past, divorced couples might even be more numerous then the other sort. Conjugal incompatibility seems to be as epidemic there as diptheria or pneumonia is in New York, and the moral doctors are utterly unable to cure it."

In order to fully appreciate and comprehend the demoralization here pictured, the reader must remember that for many years past Brooklyn has been known all over the civilized world as "*the city of churches.*" Add to this the fact that for more than twenty years Henry Ward Beecher, the most able, most eloquent, most distinguished clergyman of his age, has been preaching there, and then the reader can realize the wonderful influence which the clergy are capable of exerting over the masses. But whether that influence is for good or evil, let the facts of the case answer. That the members of Beecher's church, and those who worship there, men and women, have been in the habit of conducting themselves in a very loose manner, hugging and kissing indiscriminately, is made manifest by the sworn testimony.

Now, admitting that this was all done innocently (which no sensible person believes), still these free-love symptoms are as catching as small-pox. If Beecher and Tilton could kiss each other's wives, why not Smith and Brown? This is the way people reason, and although men may mean honestly at the commencement, yet, whenever they begin to indulge in this dangerous luxury, the chances are ninety-nine in a hundred that they will Beecherize the affair in the end. Then their wives become dissatisfied, and the husbands of the women who Tiltonize lose patience and the community is in an uproar.

"But," says one, "what have these things to do with the gestating woman whom you are trying to instruct?" Very much, my friend. Every act of life

leaves behind it an impress which may be called a "persistent reminder." All sensitive persons are affected by it, either for good or evil. The very atmosphere which we breathe is impregnated with these persistent reminders, and they influence even strong men. How much more, then, will they affect a delicate woman, especially during that sensitive period. The whole atmosphere of Brooklyn has been tainted with the free-love practices of Plymouth Church for twenty years; then who can deny that it has had its effect upon children even *before* birth, since all must admit the influence *after* birth?

The same may be said, too, regarding the outrages practised by doctors and lawyers. The community becomes excited over the revolting details until the very air seems laden with it. The pregnant mother is affected far more than any one else, and her unborn child receives an impetus for evil that must cling to it through life. They send out a *neurena* just as palpable as the emanations of musk, one grain of which will continue to scent a room for twenty years. The *neurena* from the case of Dr. Haine may have influenced half-a-dozen unborn children to become extortioners; an equal number of mothers who read the case of the lawyer cited may have impressed their children to be swindlers, while the number has probably been thousands, in Brooklyn, who have been born masturbators, fornicators, adulterers, seducers and prostitutes from the suffocating mass of *neurena* which has emanated from the free-love practices of the pastor of Plymouth Church, because in his sermons he appears so grand and godlike that it seems impossible for him to do wrong. I have a right to speak of all these things, because they do affect the unborn children most mischievously.

CHAPTER XII.

PERSISTENT REMAINDER — NATURE-A-PATHY CONTRASTED WITH POISON-A-PATHY—VIS MEDICATRIX NATUREA.

In the last chapter I alluded to the "persistent remainder" of all things, but did not elaborate upon the idea. It is only within a few years that such a thought found utterance by any one, and still more recently that scientists have given it any other attention than to make it a subject of ridicule. But the time is rapidly approaching when scientists and philosophers will teach that the atmosphere is one vast library, on whose immortal pages is forever photographed every word that man may speak or woman whisper. A writer in *Common Sense*, a liberal newspaper published in San Francisco, in discoursing upon this subject, puts forth the following eloquent language:

"Were our senses such as could receive the impression of all surrounding influences, we would be omniscient; as it is, glimmerings through the misty openings in the Spiritual atmosphere startle us with the wondrous meanings of occult philosophy. What is consciousness but the reflection of the surrounding influx and the ability to reproduce from the negatives in our brain the images imprinted there? Nature is simply a magnificent photograph gallery, in which every pebble, plant, every breath of air, everything everywhere are negatives of their surroundings.

"Let the bigot burn the books to which he cannot

otherwise reply; let anathemas of popes and fools crush thinkers; let civilization take a backward course if it can, and knowledge be lost, yet in spite of them all Nature will always remain the same. Nay, while human records have been destroyed, Nature has been keeping her own records for the use of those wise enough to read them, in the far-off ages. Psychometry will yet be better understood; the lost arts will all be restored; the world's history, beyond the power of falsification or suppression, will yet be read, as example and warning to the wise and good in the good times coming.

"Psychometry is simply the art of memory. Draper says, 'It is one of the functions of vesicular-nervous material to retain traces or relics of impressions brought to it by the organs of sense; hence, nervous ganglia being composed of that material, may be considered as a registering apparatus.' Then by illustrations he demonstrates that a similar register is made upon every thing, and adds:

"'A shadow never falls upon a wall without leaving a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as the proper developers are resorted to. A specter is concealed on a silver or glossy surface until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of what we have done.'

"These are not the words of a crazy Spiritualist, a dreamy enthusiast, or superstitious ignoramus, but a man in the van of science, and quoted as reliable authority by Prof. Tyndall.

"Now, if we can place ourselves in the same relationship to these impressions on external things as we are to the impressions on our brain, the secrets of the whole world are open to our view; but as a rule we are almost insensible to them; in fact, we are very imperfectly *en rapport* with our own brain, hence our imperfect memories. With a storehouse full of ideas and impressions, we feel ourselves poverty-stricken for want of the key to unlock the treasure cells. The true psychometrist may obtain an entrance into our very sanctum sanctorum, into recesses and chambers forbidden to ourselves, and reveal secrets long since forgotten. The philosophy, therefore, which will show how to read the impressions left on stones by Nature's self, will be a benefactor to humanity, for this attainment will assuredly lead to the better reading and applying of the impressions left on the sensorium of the brain of ourselves and others; then good by hypocrisy, and all hail true lives and natural, when speech will no longer be an art to conceal our thoughts. But not only on walls and stones and brains are impressions left, but on the soft and yielding air, on the psychic elements surrounding us, are left the impressions of thoughts and ideas. Contagion flies through the air; pestilence and war psychologize the world; fashions absurd and detrimental to the welfare of mankind seize the public mind; frenzies, religious or political, march steadily on; now it is an age of mechanical invention and scientific discovery, then adventure and reckless daring; and always as the air is charged with unseen influences, so mankind conduct themselves.

"In the well known fact of hereditary transmission we have an example of the wonderful process of Nature's photography. In the microscopal germ which constitutes the paternal origin of offspring is contained

the father in miniature. His habits, constitution, diseased or healthy, his very thoughts, every thing relating to him is therein contained, and transmitted not only to his children but to generations to come. Peculiarities not observed in the child are often observed in the grandchild."

Think of these things, and remember that if a strong man, and even things material may be so easily affected, how much easier may a sensitive woman, and how surely will she impress the fœtal child.

In his "Religion of Geology," Prof. Hitchcock declares that "man's angry words sometimes change the very currents of the air." I might cite numerous other authorities in corroboration of the theory of "persistent remainder," men whose scientific attainments entitle them to the highest respect, but shall be content to submit my case without offering any further human testimony. I prefer rather to cite Nature herself, as illustrated in the case of a dog who loses his master on Broadway, New York. Every minute a score of persons are passing over the very spot where his master trod, yet half an hour behind him the sagacious animal is still capable of detecting the *neurena* or "persistent remainder" of his master, and of following the trail with unerring certainty.

Nor is this faculty limited to the dog. All animals possess it in a greater or less degree; man possesses it to a limited extent, but his reasoning faculties being much stronger than his intuitive, he relies chiefly upon them for information. Still, approach him silently while he is asleep, gaze steadily in his face, and he will soon waken. Or, let him be completely absorbed in the solution of a mathematical problem, so much so that he would not hear a call to dinner; now enter his room wholly unobserved; be silent as the grave, and keep

constantly behind him; in a few minutes he will turn round in an abstracted manner and look at you. Your *neurena* has come *en rapport* with him, the information has been communicated to the brain, the brain has *willed* that the man shall look around, and this has been communicated to the muscles, through the nerves.

In view of all these facts, and that "angry words may change the currents of the air," how important it is that all the conditions of the mother, during gestation, should be free from what might have a damaging impress upon the child. And I might add right here, that even after children are born, when, like soft wax, they are sensitive to every impression, it behooves parents to be cautious how they allow ther "angry words to change the very currents of the air." But how much more important to the enciente woman, who is photographing upon the sensitive plate of her offspring every shock to her nerves, every emotion of hate and every pang of remorse.

☞ *As soon as the fact of conception has been established, then all exercise of bridal rites should at once cease; but if the man has been so badly generated himself that he is controled by his passions, he still should strive to control himself at first for at least thirty days, then for forty days, and so on. After the child has been born, then, in the name of mercy, forbear to molest the mother so long as the child continues to draw its nourishment from the maternal fountain. But if you must resume bridal rites, then wean*

the child from the mother at the end of six weeks, and nourish it on good cow's milk, diluted with one-third water. A child thus born will be able to continue continent for sixty days, as easy as you did for thirty, and his child for ninety days, and so on, until in nine generations a man may be produced who would abhor to solicit his wife during either gestation or lactation. This is the only way to cure masturbation and prostitution.

Every man who reads this, however strong his passions may be, if there is still lingering in his heart any love for his wife — if he has any pity for his unborn child—must feel an inward consciousness that it is his duty to obey the foregoing advice, which I have had printed in bold type in order to emphasize every word it contains, and impress it upon the mind of the reader. And to aid the man still more, who is anxious to do right, I recommend that he copy the paragraph in full and post it up in his bed-chamber, in some conspicuous place, so that his eyes may rest upon it whenever he enters the room. The advice is worthy to be printed in letters of gold and sent broadcast all over the land.

And that I may impress this matter still deeper upon the mind of the reader, I will cite some cases in illustration, both *pro and con*.

Mrs. John Woodbridge, of Madison, Indiana, gave birth to twins, and next morning rose as usual and cooked her husband's breakfast. Of course, there was a reason for this, and the *direct* reason was that parturition was painless; and why? What was the

primal cause? Simply this: *Her husband respected her conditions, and she passed the period of her gestation as chastely as the Virgin Mary is represented to have done,* for Joseph "knew her not till she had brought forth her first-born son." If we look upon the case of Jesus as historical, what a lesson of wisdom it teaches, showing how superior a child may be when the husband is continent after conception. Viewed as an allegory, it shows that the author understood this law, and in order to be consistent in relating how a demi-god might be born, he deemed it important to state that the mother was chaste during gestation. Other mothers may escape much of the suffering consequent upon parturition, and also have demi-gods born to them if they will only observe the rules which I am laying down. And I assert without the least fear of a scientific, philosophical, or historical contradiction, that all men and women will be just as pure as Jesus was when the same laws of continence are faithfully followed, and not till then. Preaching and praying can never remedy the effects of nature's violated laws.

Elizabeth Cady Stanton, one of the best generated women in this country, has thought deeply upon this subject, and in a lecture delivered not long since gave forth some common sense ideas so valuable that I make a brief extract:

"We must educate our daughters to think that motherhood is grand, and that God never cursed it. And the curse, if it be a curse, may be rolled off, as man has rolled away the curse of labor; as the curse has been rolled from the descendants of Ham. My mission among women is to preach this new gospel. If you suffer, it is not because you are cursed of God, but because you violate his laws.

"What an incubus it would take from woman could

she be educated to know that the pains of maternity are no curse upon her kind. We know that among Indians the squaw does not suffer in childbirth. The squaw will step aside from the ranks, even on the march, and return in a short time bearing with her the new-born child. What an absurdity, then, to suppose that only enlightened Christian women are cursed. But one word of fact is worth a volume of philosophy; let me give you some of my own experience.

"I am the mother of seven children. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl was just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. The weight hung entirely on my shoulders. I never compressed my body out of its natural shape. When my first four children were born I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all. So I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments or spices, kept quiet, listened to music, looked at pictures and took proper care of myself. The night before the birth of my child I walked three miles. *The child was born without a particle of pain. I bathed it and dressed it, and it weighed ten and one-half pounds. That same day I dined with the family!* Everybody said that I would surely die, but I never had a relapse or a moment's inconvenience from it. I know this is not being delicate or refined, but if you would be vigorous and healthy, in spite of the diseases of your ancestors, and your own disregard of nature's laws, try it."

I regret that Mrs. Stanton did not state that she was continent during the entire period of gestation, as I feel confident she was, for being a woman of very

superior intelligence, to say nothing about being "strong-minded," she would be sure to observe this most important condition. If delicacy restrained her, then I commend to her attention the words of John Stuart Mill, who truthfully says: "The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."

But we have been looking at the bright side of the picture; let us now glance at the dark side. An eminent lawyer once told me of a case that came under his own personal observation, where, when a child was born, *the placenta was found to contain a three months' embryo!* Of course it was death to the little innocent just as much as if it had been sacrificed by a professional abortionist. Had the unnatural father been as continent as Joseph, the husband of Mary, is represented to have been, then he would have never had this murder upon his conscience.

But a case still more remarkable and still more horrible occurred in Ohio, some years since. Shortly after the birth of an infant a tumor appeared upon the side of its face and neck, of the kind called "pulsating," suggesting the idea of an aneurism. From day to day and week to week the tumor continued to increase in size until its weight bent the head down upon the shoulder. No inflamation was perceptible, the health of the child continued excellent, and for a time medical men were puzzled. At length, after a critical examination, upon consultation of the leading physicians and surgeons, it was decided that the only hope of saving the life of the child, lay in removing the pulsating tumor; and yet they were not sure but that the carotid artery had dilated there, in which case death was sure to ensue. But this consideration would not deter them,

of course. The operation was successfully performed, with but slight flow of blood. But who shall describe their astonishment when they discovered that *the tumor enclosed a perfectly formed fœtal child!*

I have but few words to say by way of comment on these horrible cases. Indeed, they need no comment, for of themselves they are whole sermons, overflowing with the awful and terrible. Therefore I will dismiss them with the simple remark that if there is such a thing as committing "the unpardonable sin," or sin against the Holy Ghost, it must be that it consists in a husband demanding marital rites after his wife has become pregnant.

Probably a majority of my male readers will protest against this condition of continence, and perhaps some of them will be brutal enough to remark, as I have heard occasionally: "That's what I got a wife for, and I don't care what the doctors say." Monsters like these beget imitations of themselves in their children, and thus the world is filled with the licentious and degraded. I pity such unfortunates and am advising them for their good. To say nothing about the benefits that will arise directly for themselves, improving their physical, intellectual, moral and spiritual natures, there will be a harvest of remote blessings in store for them, in the shape of children superior to themselves, provided they follow my instructions. But let them disobey, and in a spirit of reckless defiance beget their offspring, then they may expect to see them grow up "seven-fold more the child of hell" than themselves, for Nature never permits a stand-still; *action* is her first law, and every thing is either going forward or backward.

If the husband has been a masturbator, even in a moderate way only, he will find it much more difficult to be continent, and therefore he should put himself

upon a low diet, sleep on a hard bed with but few clothes on him, and take frequent baths in cold water. He should abstain from all articles of food like eggs, oysters, etc., and cease to use condiments. The voluptuous and over-heated blood should also be reduced by a certain medical preparation which I have found to work like a charm, and in this way a life of continence for a few months will be found much easier than if nothing is done. But I recommend to all that they be cautious how they consult two classes of physicians, namely, *educated* quacks and *ignorant* quacks. These two extremes of the medical profession are filling the land with disease and death.

The title "Doctor of Medicine" is derived from the Greek word *Therapeucia*. Translated, it means "a healer; one who cures the sick; a doctor of medicine." The title, "Doctor of Laws," was invented in the twelfth century. Inerius, a learned professor of the law at the University of Bologna, advised the Emperor Lotharie II., whose chancellor he was, to create the title, and consequently he was the first on whom it was bestowed. Subsequently the title was borrowed by the Faculty of Theology, and first conferred by the University of Paris on Peter Soubard.

William Gordecio was the first on whom the title of Doctor of Medicine was bestowed. He received it in the year 1329, from the College of Asti. At this date, 1875, diplomas have obtained the extraordinary old age of 546 years, which may be likened to a babe in its swaddling clothes when compared with the *Vis Medicatrix Naturea*, as practised by the recluses of India tens of thousands of years ago, or the Therapeuts of Egypt, China, Persia, Assyria, etc. The Royal College of Surgeons (England) was established in the present century.

There are about five thousand *Nature-a-pathic* doctors,

or natural healers, in the United States, nearly all of whom are destitute of a medical education. They often cure when the skill and science of all drug treatment has failed. I met a gentleman of large experience, but not an M.D., who saved the life of the venerable Dr. Ashburner, a member of the Royal College of Surgeons, England, by his *Vis Medicatrix Naturea*, after all the skill and science of the regular faculty had most signally failed. But these healers should never attempt to prescribe deadly poisons as remedies, or indeed any medication at all; for, being ignorant of their chemical forces and the results to be expected, they ought in all cases to leave the poisoning business in the hands of educated quacks, where it belongs. But I am not bringing any reproach against these Nature-a-pathics, only advising them to let drugs alone. The very name of druggist, and its meaning, should admonish them. Druggist is derived from *drug men*, which is derived from *death men*.

If I have not said sufficient to warn the masses against the drug system, let them note this fact: "Griffith's Dose Book" contains 395 formulas, whose active principle is calomel, and those who persist in prescribing this deadly poison can point to the graveyards of all nations, where lie their premature dead. These are the awful trophies of a system of medical practice that originated in the dark ages, and has received the seal of condemnation from even its most talented disciples. With the facts of this book before her, I trust that no woman expecting to become a mother will ever employ an allopathic physician.

Prof. Pancost, of Jefferson Medical College, whom I have previously quoted, in his last lecture to the students of the class for 1869-70, said: "Gentlemen, in your practice you must be very careful in the adminis-

tration of mercury. You will kill enough, with all your care and caution. If you compound poisons as remedies when under the influence of liquor or any narcotic, you will kill your patients wholesale."

This is the dark side of the picture. All must admit its terribleness, and yet I feel that I have utterly failed in picturing the horrors that are everywhere associated with the practice of administering these deadly poisons. But there is a brighter side to the picture, and to this I invite attention. The reader must not be impatient for the instruction bearing *directly* upon the care of a woman during gestation; that might be given in a few pages. But there are thousands of things requiring whole chapters, and even books, which bear *indirectly*, and are of the utmost importance to the race. In order to keep the promise implied by the title of "How to Live" as well as "How to be Born," I must attack and demolish Old Allopathy, and having removed the rubbish, I must next supply something to take its place; for people will be doctored in some way until the time arrives when they can learn better.

The practice of medicine in the early history of our race was crude and very uncertain, and consisted chiefly in roots, herbs and vegetables. Most of the little medical knowledge was possessed by the monasteries. Mesmer, a learned M.D., wrested this *Vis Medicatrix Naturea*, or "The Healing Powers of Nature," from the cloistered life of the monks, and offered it to the medical profession, where it justly belongs. But, alas! how tardy have the different schools of medicine been in accepting the *ne plus ultra* of all Therapeuties. Up to the middle of the reign of Queen Elizabeth the barbers controlled the practice of medicine in England; this is the origin of the three colors of paint on their poles.

Mineral poisons were first introduced in the cure of

disease in 1493, by Theophrastus Bombastus Paracelsus, in Switzerland, and the German Eclectic doctors called him and his followers "quacks," from the introduction, among other poisons, of quicksilver, or quacksilber—the great-grandfather of quackery. T. B. Paracelsus (as he styled himself), while seated in his chair at Basle, Switzerland, burned, with great solemnity, the writings of the great and good Galen, and declared to his hearers that if God would not impart the secrets of physic he was perfectly justified in consulting the devil; and in consultation with his satanic majesty the use of calomel was introduced, and he called it the "vital elixir of life," declaring that by its use men could live to the age of Methusalem; but the inventor of this dreadful scourge of the race died a vagabond in the forty-third year of his age, with a bottle of his elixir in his pocket. The world would have been better if he had never been born.

We believe in medical colleges, medical education, and medical books; but medical books, whether written four centuries ago or in the year 1875, are not finalities. The earth is ever unfolding into higher conditions, and mankind must progress with their original mother. We said we believed in medical books. So we do; but we have a much stronger faith in God's own Book—the inimitable Book of Nature. Hence, we will now examine this Book of the Medical Sciences of Nature; for Nature is God, and God is Nature. Modern scholars have called it the "Nature-a-pathic Method." The ancient philosophers called it the "Regenerating Fire."

Let us examine briefly of what it consists. Is it a new development, or was it recognized and practised in the earlier ages of mankind? The historic page furnishes no fact susceptible of clearer proof that the art of healing, by this law of nature, was anciently

practised with varying success, according to the vital polarized physiological vigor of the physicians, until the middle, or dark ages, and whoever will take the trouble to examine the writings of the following and other authors, namely, Josephus, Plato, Pythagoras, Plutarch, Pliny, Plato, Suetonius, Tacitus, A. Prillianus, Van Helmont, and the religious books of all nations, will there find abundant evidence to prove that long before the Christian era these occult forces were used to heal the sick.

The people of these times, unable to explain the wonderful curative powers by natural laws, attributed them to the influence of evil spirits, or the beneficence of the gods. The most successful medical practitioners, and the profoundest philosophers, after having spent their lives in diving into the deepest secrets of nature, exploring all the wonders of science, in searching for remedial agents to cure disease, and experimenting upon both the palpable and imponderable forces and organisms, have applied to their investigations the vigor of penetration, the mighty analysis of reason, and the lofty flights of genius They have concluded their lives' labors with expressions of disappointment, declaring, with touching ingeniousness, that the science of medicine, as it existed in the past, and even to-day, is utterly impotent to cure many diseases they are called on to treat, and I assert that if the world use the polarized vital potential agencies used by nature-a-apathic physicians, their failures would be few and far between, for who can limit the infinite possibilities of the spirit of God in mankind.

This spirit has passed through the ether of space and approached the very footstool of the Throne of God, bringing down to earth the lightning, chaining it not only to his chariot wheels, but to the telegraph, printing

presses, and spanning ocean after ocean, thus making it the servant of man, obeying the behests of his soul like a plaything of childhood. Electricity, magnetism and empyria are the most subtle and powerful agents man has yet discovered. Quotations from Roman history will illustrate a part of this subject. Mercury, who is enamored of Sosias' wife, and is devising a means of getting rid of Sosias for a few moments, says: "*Quidie ago illum traetim taugour ut dormiat.*" "What if I should touch him, drawing down my finger, that he may go to sleep." Sosia, who overheard him, replies, "*Sernaweris mam her tres nonates peruigiaue.*" "You will preserve my life for I have been watching these three nights."

Seven years ago a democratic orator in Indiana charged a republican county treasurer with malfeasance in office, and a second time repeated the charge, throwing off so much vindictive electro magnetic empyria force as caused his instantaneous death. Sir David Brewster says: "All bodies throw off emanations in greater or less size and with greater or less velocities. These particles enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, and sometimes permeating them altogether. When feeble, these emanations show themselves in images; when stronger, in chemical changes. These emanations, the great scientist has spoken of, are the very essence of all organic forms and vitalities in creation; the attenuation of all refinement, breathing the spirit's atmosphere through the temple of the living God, the body of man, charged with all medical properties proceeding from every unfolding, developing etheralizing order and form, up to man, the superangel of the material universe."

It is the only thoroughly scientific and searching remedial agent that can, in all cases, be successfully applied to mentally and physically diseased humanity.

This is the most potential remedial agent in the world; it is a fluid of inconceivable tenuity; it can neither be demonstrated nor denied; it is a subtle and excessively agile gas—or ether—in comparison with which caloric is heavy; the ether of space, dense and light, which travels nearly two hundred thousand miles in a second, is slow in velocity when compared to it. Dr. Daly, in his *Illustrated Anatomy*, declares that "the human hand is eminently adapted to impart these ocult healing forces to other bodies." Why is this so? This is a very pertinent question. Let us examine it from a scientific basis, and we find that an inch square taken from the palm of the hand contains three hundred and sixty per cent. more of vital nervous force than an inch square taken from the heel. Then why curse the hand that soothes sorrow, removes pain and cures disease? Why exclude from the seats of medical learning this grand God-given method of cure? For true medical science is a knowledge of causes; and that system of practising the healing art the best that effects the quickest cures. The London *Lancet* says: "No physician will seek a circuitous route when he can reach the case by direct means."

The mental forces must inevitably play a most conspicuous part in the future of medical practice. The mind being confined to the interior man, is not confined to the brain; nor, as Descrate supposed, included in the pineal gland; but it pervades and is interfused through the whole body; it thrills in every nerve, and pervades every fibre. A man does not fill the house he lives in, but the spiritual principle pervades the whole outward organism. Between the mind and the outward organism there is an intermediate and substantial form, called by Paul and Swedenbourg the "spiritual body." Between all discreet creations in the universe there are such

intermediators, through which influx descends from the higher to the lower, or what means the same, from the interior to the exterior, and by means of which, connection is formed and communication is effected; so, between the interior soul and the outward material body, there is such an organism. It spans the discreet chasm between mind and matter; connects the two links in the chain of our being; conjoins the spirit and body into a unity; and through it they mentally act and react upon each other. It is composed of a substance intermediate between pure spirit and matter, a sort of *pertium quid*, a third something that science has not yet defined, through which the spiritual principle enters the grosser body. And I firmly believe that within the vast storehouse of nature their lies undiscovered and undeveloped many unseen forces and laws that are available for the cure of diseases. But first and foremost stand the curative powers of the mind, by which I mean not only the mind of the operator but of the patient. Take the following, from "Paris' Life of Sir Humphrey Davy," as an illustration:

"In the early part of his scientific career, Sir Humphrey was assisting Dr. Beddoes in his experiments on the inhalation of nitrous oxide, Dr. Beddoes thinking the oxide must be a specific for paralysis. A patient was selected for trial, and placed under the care of Sir H. Davy. Before administering the gas, wishing to ascertain the temperature of the palsied man's blood, a small thermometer was inserted under his tongue; the paralytic, wholly ignorant of the process to which he was to be subjected, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth than he concluded that the talismanic was at work, and, in a burst of enthusiasm, declared that he felt its healing power

through his whole body. Here was an opportunity to test the influence of the mind on the cure of palsy. The gas was not used, but on the following day the thermometer was again employed with equally marked effects, and at the end of two weeks the patient was dismissed cured, no remedy of any kind having been used except the thermometer; his faith had made him whole, not by accident, or by a miracle, but by a physiological law of our being."

Such an important law, and such historic and benignant facts and principles, ought not to be ignored by medical science or theological schools, or legislatures. I could mention hundreds of cures in my own practice, by this *vis medicatriv naturæ*, after science, as used by the schools of to-day, had utterly failed. Where is to be found the statesman who will introduce in our local legislature a bill to found a Chair for the benificent use of this remedial agent in the Pacific Medical College? Who among the liberal professors will propose such a Chair? Such a one would deserve a marble monument higher than that of Bunker Hill; suffering humanity would sound the peans of his praise on earth; angels would place on his head an immortal crown, and God would say, come to heaven's best blessings, thou good and faithful servant.

The following case corroborates the main fact which I am trying to establish, namely, that *the curative power is in the patient himself*, rather than in the medicine, or the operator. The medicine may arouse the dormant faculties, in which dwell the curative power, as the lash of the driver arouses the slave; or the effect may be produced by the passes of the operator; or the same result may be obtained by an entirely different means, as witness the following:

A man had been suffering from the rheumatism for

fifteen years, for which he could find no cure. One day he went up through the scuttle upon a five-story building, to make some slight repairs. The roof seemed flat enough for him to venture upon, but after passing beyond reach of the scuttle he discovered that he was slowly sliding towards the eaves. There was nothing to stay his progress, and more than fifty feet below was the solid pavement. Screaming as only a man can scream when a horrible death stares him in the face, he threw himself flat down, extending his limbs as much as possible, so as to increase the friction and perchance arrest his progress. All his efforts were vain, for he was still sliding slowly down the roof.

When near the eaves a nail caught in his pantaloons, and he came to a halt. But he dare not move in the slightest degree, so he lay still and waited until some men came, attracted by his cries. A rope was procured and one end made fast around the body of one of them, who took the other end in his hand, while the men at the scuttle held fast the bite, and, descending the roof, tied the spare end around the body of the unfortunate man, when both were drawn up in safety.

The man who had been so near to death swooned away the moment he was beyond danger. All his faculties having been fearfully aroused and exercised, the reaction would be correspondingly great. After a long time the man regained his consciousness, and to his astonishment discovered that his rheumatism had entirely disappeared and that he could raise his hand to his head as well as ever, something that he had not done for many years.

The philosophy of this case is very apparent. While the man was sliding down the roof every energy of his mind was aroused as it had never been before; the mind acted upon the nerves; the nerves acted upon the mus-

cles, and whatever obstruction existed was removed and the man healed from the self-same hour.

In my own practice I have wrought many marvelous cures, so considered, and I will here narrate a few by way of illustration and corroboration.

An ex-Governor, holding a high position under Government at Washington, D. C., whose wife had been suffering for ten months from a total suppression of the catamenia, employed successively the different schools of Allopathy, Homœpathy, Hydropathic, Eclectic, and Electropathic, but all alike failed to effect a cure. At length, the case becoming serious, these "lambs and lions" all met in consultation upon the case, and after due deliberation, reported to the almost frantic husband that "We have done all in our power; we have exhausted all our Pharmacopœas, and now we can only say that *your wife must die!*"

Like the wail of a broken harp, the agonized husband exclaimed: "If there is nothing within your systems and pathys, is there not something outside of the regular practice that will save her? O, my God! I cannot give her up! I will not let her die!"

A second and very brief consultation was held, and to their everlasting credit be it said, they reported that there was one more hope, and, however small, still it was a hope, namely, the NATURE-A-PATHIC. But they frankly admitted that none of them could employ this remedy, as they did not possess the power, but if a magnetic doctor could be found, perhaps the life of his wife might be saved. These facts were subsequently communicated to me by the ex-Governor himself.

Next morning my card appeared in the city dailies as a magnetic healer, and at an early hour the carriage of the almost despairing husband was at the door of my office, No 6 Louisiana Avenue. I was driven rapidly

to his residence and implored to do all in my power to save her life. How many such experiences I have had; called at the last moment, after every pathy had failed, and how often I have sent life and hope where death and despair were ready to hold high carnival. But if I lose one of these cases, after the poison doctors have pronounced it incurable, they charge the whole responsibility upon me and my want of skill.

I found my patient a living skeleton. Truly, death was very near. Faithfully, and with all the powers of my mind concentrated, I applied the healing forces of Nature. On my sixth visit I was met at the door by the no longer despairing husband, but with his face beaming with delight and happiness, he seized my hand in both of his, exclaiming:

"God bless you, Dr. Ruttley! My wife is saved! Nature's fountains have been restored! The unmistakable evidence appeared last night!"

My fee in this case was $50, which was promptly paid, and an invitation extended to me to always visit him and his family when in Washington.

The late Bishop Miles, of New York, had suffered for years from *anginia pectoris*, a disease of the heart, which is characterized by a fatty degeneration of the muscular fibers, and an ossification of the coronary arteries, accompanied with the most excruciating pain. He had twice crossed the Atlantic to consult the Royal College of Surgeons, England, after having vainly applied to the most eminent physicians of New York and Philadelphia. On his applying to me I effected a permanent cure through the healing forces of Nature. Subsequently he preached a sermon in the Methodist Church, at Syracuse, N. Y., on his cure, declaring that it was the most successful and scientific system of medical practice on the face of the earth. The unbelieving can see his

letters in my office, corroborating this statement; or the Rev. Adam Crooks, A. M., editor of the Syracuse *Wesleyan*, will certify to the truth hereof.

Blindness, from paralysis of the optic nerve, is classed as incurable by all schools of medicine outside of the Nature-a-pathic, it being admitted that neither medicine as an uncertain science, or surgery as a certain science, can cure it.

Mrs. Sleeper, of 429 Brown street, Philadelphia, Pa., had been totally blind, from *amaurosis*, for eight years. She had been examined and pronounced incurable by J. M. Evans, M. D., formerly Professor of Anatomy in Sterling Medical College (Old School), of Columbus, Ohio, as well as by many eminent oculists. *One application of the Nature-a-pathic treatment restored her sight!* Persons who are unwilling to take my word for what may seem so marvelous may readily ascertain the truth of the case by applying to William P. Hibbard, 215 North Thirteenth Street, Philadelphia. Mr. Hibbard has been one of the Aldermen of the "city of brotherly love" for many years.

In the Spring of 1869 I was called to visit a niece of the Hon. A. G. W. Carter, for seventeen years Chief Justice of the Court of Common Pleas, Cincinnati, O., and who is now practising law in New York City. I refer to him to corroborate what I am about to state.

His niece, Mrs. M. W. Cary, now of Jackson, Michigan, was so severely injured by the running away of a horse attached to a buggy, that, upon the consultation of six eminent M.D.'s, it was declared that she could not live six hours. Then it was that I was called in great haste. I found several bones fractured, and it was truly a serious case; yet I effected a perfect and permanent cure in only two visits.

I could give hundreds of cases where I have wrought

permanent cures, which seem just as wonderful as these, after the patients have been given up by the most eminent practitioners of the various schools of medicine, but neither time nor space will permit. I have also voluntary testimonials enough to fill a large volume, which have been given me by bishops, judges, clergymen, statesmen, wholesale and retail merchants, and in fact, prominent citizens in every walk in life. QUERY: Do these remarkable cures take place within range of the Medical Sciences, or is it quackery that cures? If so, then is it not Medical Science that kills? I can easily divine the answer of the lay reader, and have no doubt but that the professional reader will declare that it is better to be killed scientifically than to be cured by quackery.

CHAPTER XIII.

DISEASES ARE SPIRITUAL—THEY REQUIRE SPIRITUAL REMEDIES.

The case of the man sliding down the roof, mentioned in the last chapter, opens up a field for thought which has scarcely been explored by professors of the healing art, and therefore demands more than a passing notice. The reader should understand the exact *modus operandi* of this cure; and in order that he may comprehend the subject scientifically, some explanations are necessary, because I am of the opinion that he will nowhere find the matter treated in all the works extant upon philosophy, anatomy or physiology.

Independent of the *neurena*, this subtle fluid which acts upon the involuntary faculties, which we are constantly giving out and receiving, and independent of the circulation of the blood, are these five currents, namely: the electro-ossiffic, the electro-muscular, the electro-nervous, the electro-intellectual and the electro-spiritual. Each one of these currents is an attenuation of the one next beneath it, thus graduating, by connecting links, from the animal to the angel; or, like Jacob's ladder, reaching from earth to heaven. The normal revolution of these currents constitute life and health; the abnormal action, or any obstruction, results in disease or death. Now, when obstructed, a cure is impossible until the obstruction is removed. The human organism is so constructed that when an obstruction occurs there is a set of involuntary faculties that set to work

to remove the obstruction and repair damages, just like a gang of men on a railroad after there has been a landslide or an avalanche.

I must make a brief digression to illustrate the absurdity of administering poison, by comparing the poison to a band of loafers who hang around the workers on a railroad, getting in their way and bothering them with foolish questions. They retard the work of repairs far more than they aid. Just so with the poisons taken into the system when there has been an obstruction of one of the five currents. The gang of involuntary faculties, detailed to make repairs, are met with this deadly poison, far more dangerous than the disease. Doubling their diligence, they work like men at a fire, until they become exhausted and call for reinforcement. The whole department is next turned out; that is, all the reserve forces of the system, and a most desperate struggle ensues.

The poison is taken prisoner and finally banished. The workers have become thoroughly exhausted in expelling the poison, and now demand a little rest before attacking the disease. This crisis is characterized by general prostration, and being so much worse than the disease, the doctor feels the pulse, looks at the tongue, inquires about the bowels, and finally, with an air of great gravity and wisdom, declares that the patient is better. At this stage the experienced physician usually orders gruel, good nursing, and quiet. Left to herself, Nature speedily effects a cure, and the doctor gets all the credit. But at this stage the inexperienced physician continues to ply the drugs, just as the books direct, and soon has a funeral on his hands. Prosecute him for malpractice, and the other doctors, in nine cases out of ten, will swear that he had proceeded regularly, and is therefore justifiable. But to resume.

Sometimes the obstructions are of that character that a sort of paralysis of the involuntary faculties ensues, as in cases of chronic rheumatism, when an electro-muscular current is obstructed. (Perhaps the word "torpid," in this case, would be more correct than paralysis; but I care little about words, save to make myself understood, and therefore I use as few technicalities as possible.) Now, there is no curative power outside of the action of these involuntary faculties, and when they refuse to act, of course there can be no cure. There are doubtless many nutritious substances that will stimulate them to resume a *healthy* action, and these substances may be termed "medicines." So, too, a poison may stimulate them to *act*, but the action will be directed against the poison, not against the disease.

Aside from something taken into the stomach, external remedies may be successfully employed to arouse action. The imagination may be so excited as to instantly obstruct these five currents, in which case death must be equally instantaneous. On the other hand, the imagination may be so excited as to actually hold the "grim messenger" at bay for days, or even weeks. Or, by a moderate excitement, bread pills may be made to act as a cathartic. Here lies the secret of success with the magnetic healers, who vainly suppose that the curative virtue is in themselves, whereas all they do is to arouse and set to work the involuntary faculties of the patient, and he cures himself.

The man sliding down the roof was cured by the action of his mind upon the nerves, the nerves acting upon the involuntary faculties and arousing them to action. Very often a new sensation will arouse the faculties when nothing else will. A woman had been bed-ridden for three years, and her physicians were in despair. At length one of them who evidently had

some intuitional knowledge of these laws, proposed to try the effect of a "new sensation." This was explained to the husband and his consent obtained. Under various pretexts every person was sent out of the house save the doctor and his patient.

Then the doctor drew off his boots, leisurely removed his coat and vest, and was proceeding to unbutton his pantaloons, when the poor lady screamed out to know what he intended doing. Very calmly and deliberately he informed her that there was no person within the sound of her voice, and that he was going to bed with her, at the same time removing his pantaloons. This was too much for endurance. Burning with insult, furious with indignation, she sprang out of bed, and seizing a small dinner-bell, commenced beating him over the head, and actually chased him down stairs.

You see the "new sensation" did the business. So, too, the man who was sliding down the roof, experienced a "new sensation." Both of these cases demonstrate the absence of a "magnetic current" from the operator to the patient, and since the result may be obtained without any such current, let no person despair on the ground of having "no power." Why, even a wooden man might have the power, provided the patient could be made to think that it was a wonderful magnetic healer in whom he has the fullest confidence, since so much depends upon exciting the imagination of the patient, rather than generating currents from the magnetizer.

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